

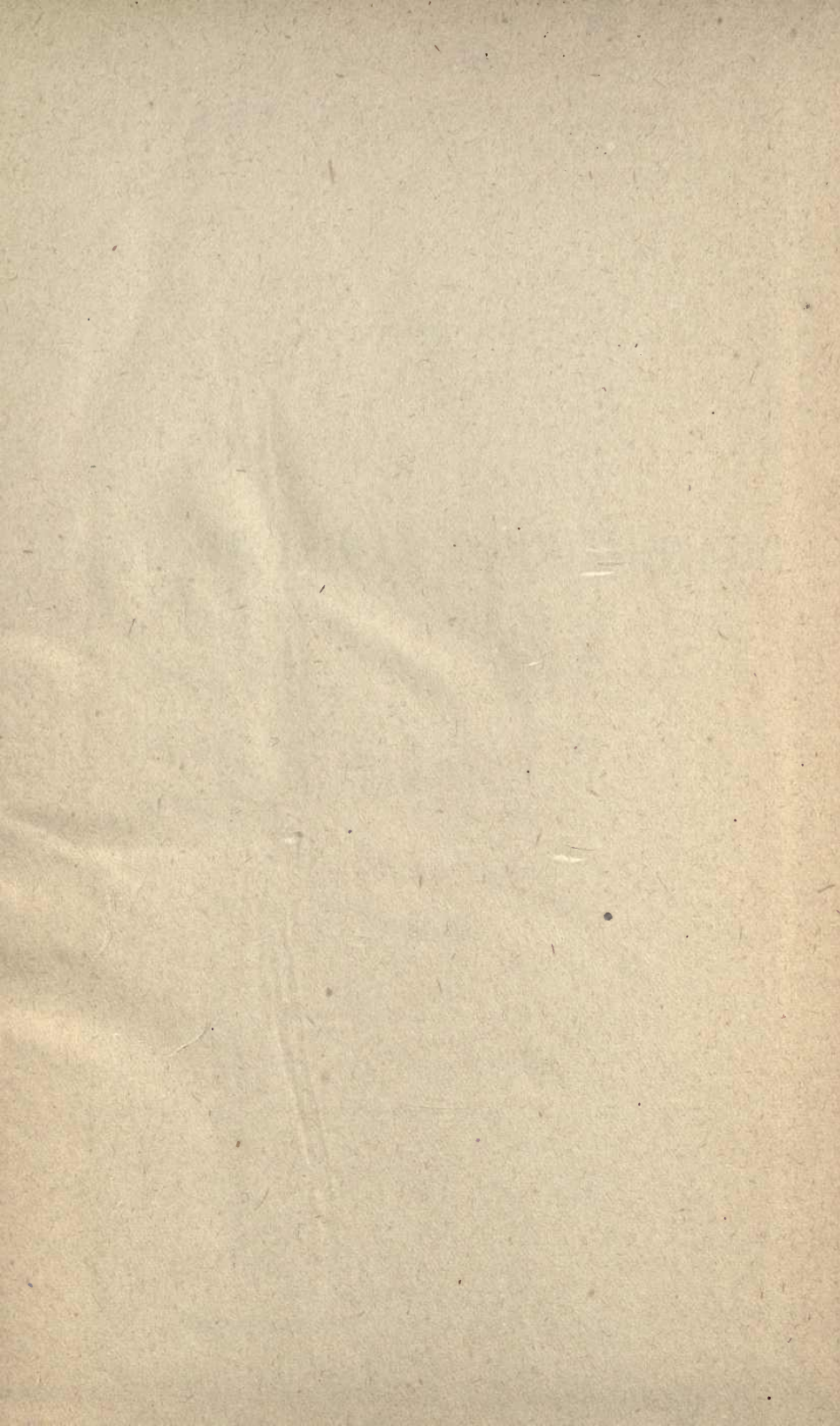
I20.5
1889

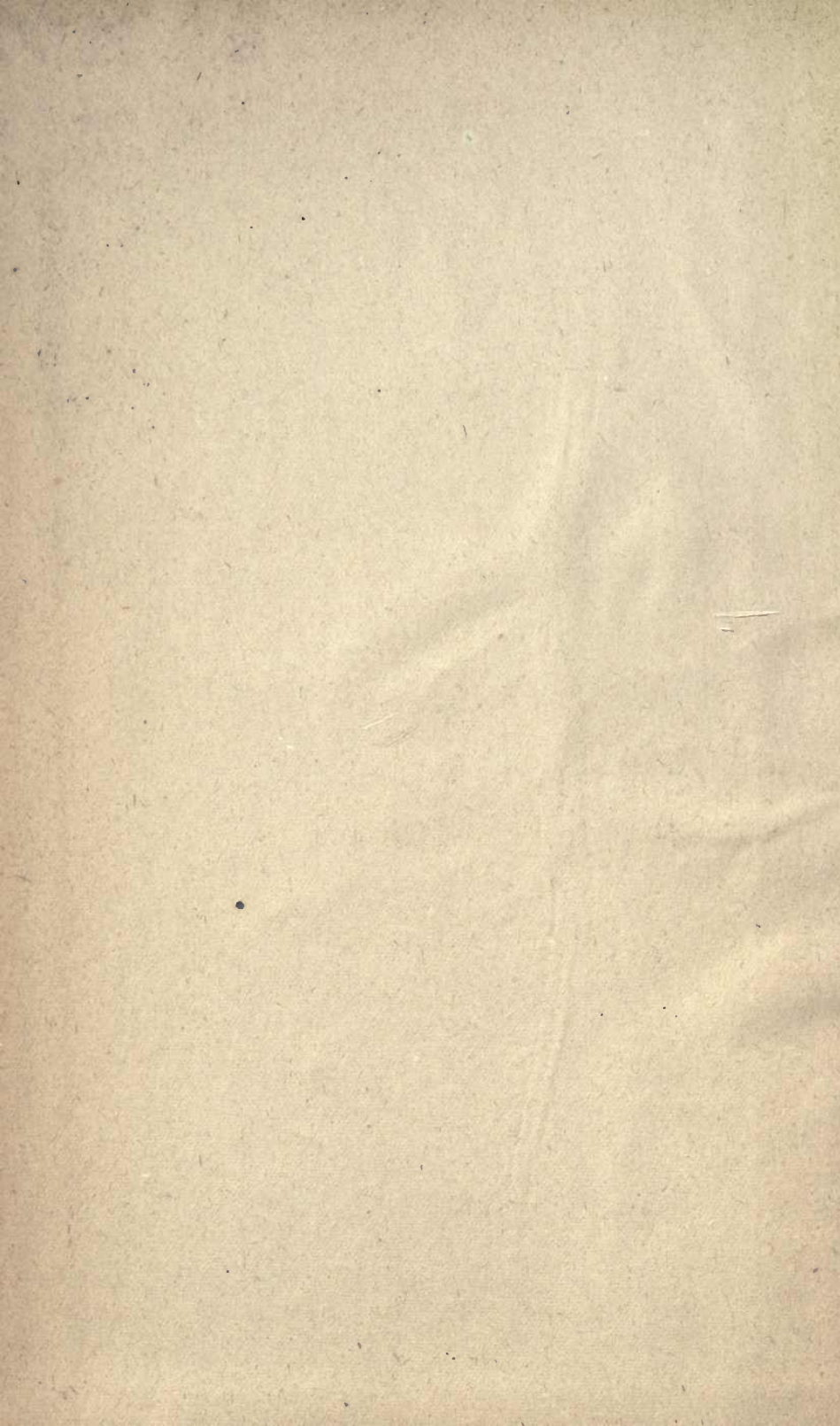
TWENTY-FIRST ANNUAL REPORT
OF THE
BOARD OF INDIAN COMMISSIONERS
—
1889

From the collection of the

o Preinger
v a Library
t s p

San Francisco, California
2006





TWENTY-FIRST ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

1889.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1890.

REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *February 15, 1890.*

SIR: The Board of Indian Commissioners, pursuant to the act of May 17, 1882, respectfully submit their twenty-first annual report.

Since our last report the resignation of Mr. James Sidgerwood, of New York, has been accepted and Mr. William H. Lyon, of New York, has been appointed to fill the vacancy.

MEETINGS.

The Board met in April at the Government Indian warehouse in New York to advise and assist the Commissioner of Indian Affairs in opening and reading in public the bids for Indian supplies. The inspection of samples and the awarding of contracts was continued from day to day until completed, on the 15th of May.

On the 9th of May a special session was held at the request of the Commissioner of Indian Affairs "to consult and advise in relation to the blankets to be purchased for the Indian service," and the following resolution was adopted:

Resolved, That having fully considered the subject and having consulted with the Commissioner of Indian Affairs, we advise, in view of the limited competition for the supply of blankets (only three bids), that all the proposals now received be rejected, and that by readvertising a more general competition be invited. Or, if this course be not deemed wise, we advise that the lowest bid now received be accepted; that a special expert inspector of blankets be appointed, and that the contractor be strictly required to deliver blankets equal in all respects to the sample upon which the contract shall be awarded.

After some delay the second plan proposed was adopted, and by thorough inspection and the use of a machine for testing the strength of both the warp and filling or woof, blankets were procured much superior to those purchased the previous year. The chairman of our purchasing committee, Commissioner Lyon, was present almost daily during the summer and autumn, watching and helping in the inspection of these and other supplies as delivered. He reports, "that with but few exceptions the goods received were equal to the samples upon which the contract was awarded, and all that were rejected were promptly replaced with satisfactory goods."

On the 1st of October a meeting was held at Mohonk Lake, the residence of Commissioner Smiley, who had invited to meet with us a large number of friends of the Indians for the purpose of considering and dis-

cussing practical measures for promoting Indian education and civilization. The conference continued through Wednesday, Thursday, and Friday (October 2, 3, and 4), with great interest. The prominent subjects discussed were, education in the Government and contract schools, the condition and needs of the Indians in the State of New York, and the problem of the Indian Territory. The chief interest centered around the first topic. The honorable Commissioner Morgan read an able paper maintaining that ample provisions should be made by the Government for the education of all Indian children of school age, all of whom should be brought into school, by compulsion if necessary; that the work should be systematized and made to conform, as far as possible, to the public school system of the States; that industrial training should be made prominent, and in literary culture the English language should be used exclusively; that higher education should be provided for those who show special capacity to become leaders and teachers; that students on leaving school should be allowed to live where they choose; that reservations should be broken up as fast as possible and the Indians made citizens. One entire day was given to the discussion of this paper, and the platform adopted by the conference heartily indorses the principles laid down therein.

At a special business meeting of the Board, after a long and frank conversation with the Commissioner, it was voted: That this Board will earnestly aid the Commissioner of Indian Affairs in carrying out the plans proposed by him for the education of Indians and their progress to full American citizenship.

This action is but a repetition of our views, often expressed, and we rejoice that the head of the Indian Bureau has thought out and boldly announced a plan of giving to the Indians the benefits of our public school system so far as in their circumstances it is applicable. His paper and the action of the Mohonk conference have given rise to much discussion, and in this we rejoice, for free and full discussion is the direct road to wisdom and right action. We believe that the public sentiment of the country is in accord with the scheme proposed, and will approve the action of Congress in making provision to increase the efficiency of the Government Indian schools, and to enlarge their facilities until all Indian children can be accommodated and instructed in them. This need excite no fears with regard to the contract schools, for it is not probable that the proposed system of public schools will in the near future be organized. Many of the contract schools are doing excellent work, and, so far as we can learn, there is no intention to abolish them, or to withdraw from them the help they are now receiving. We trust that they will be continued by the religious societies now conducting them; that their standard of education will be steadily raised, so that if the time shall come when they will be no longer needed for primary and elementary instruction, they may become normal and training schools for the education of teachers and preachers. Those which have not the buildings and other facilities for this higher work can easily be transferred to the General Government or to the States in which they are located. When these changes shall come to pass, in the somewhat distant future, there will be a gain in this—that the mission boards can devote all their means and force to strictly moral and religious work. During the last twenty years their energies have been necessarily diverted largely to the business of secular education, and they have given great aid to the Indian Bureau, furnishing many school buildings and other facilities without which thousands of Indian children would have had no opportunity for instruction.

The contract schools have grown more rapidly than the Government schools. The former (including seven receiving special appropriation by Congress) have now enrolled more than six thousand pupils, as is shown by the following tables:

TABLE 1.—Showing number, capacity, and cost of schools, number of employes and enrollment and average attendance of pupils during fiscal year ended June 30, 1889.

Kind of school.	No.	Capacity.	Enrollment.	Average attendance.	No. of employes.	Cost to Government.
<i>Controlled directly by Indian Bureau.</i>						
Boarding-schools	63	6,286	4,842	3,581	569	\$524,262.03
Day-schools	77	3,083	2,863	1,744	185	58,630.78
Industrial training schools	7	1,760	1,955	1,631	219	286,182.71
Total Government schools	147	11,129	9,660	6,956	973	869,075.52
<i>Conducted by private parties.</i>						
<i>Under contract with Indian Bureau:</i>						
Boarding-schools*	59	5,686	4,038	3,213	538	299,993.18
Day-schools	26	1,486	1,307	662	43	16,138.79
Schools specially appropriated for by Congress	7	970	779	721	131	108,668.67
Total	92	8,142	6,124	4,596	712	424,800.64
Aggregate	239	19,271	15,784	11,552	1,685	1,293,876.16

* Four of these schools are conducted by religious societies which employ the teachers. Government assists these schools, without formal contract, by issuing rations and clothing to the pupils.

TABLE 2.—Showing attendance, cost, etc., of training schools and of other schools specially appropriated for, during fiscal year ended June 30, 1889.

Name of school.	Location.	Number pupils.	Rate per annum.	Capacity.	Number of employes.	Enrollment.	Average attendance.	Cost to Government.
<i>Controlled directly by Indian Bureau.</i>								
Albuquerque training	Albuquerque, N. Mex	80	\$175	200	29	219	172	\$30,100.00
Carlisle training	Carlisle, Pa	120	167	500	56	625	595	81,000.00
Chemawa training	Near Salem, Oregon	200	175	250	35	193	156	29,257.88
Chilocco training	Chilocco, Ind. T.	50	175	200	28	203	155	28,421.82
Genoa training	Genoa, Nebr.	50	175	200	27	191	160	36,250.00
Grand Junction training	Grand Junction, Colo	150	175	60	5	28	16	6,793.24
Haskell Institute	Lawrence, Kans	60	175	350	39	496	377	74,359.77
Total		710		1,760	219	1,955	1,631	286,182.71
<i>Specially appropriated for.</i>								
Eastern Cherokee training	Swain County, N. C. ..	80	150	80	12	82	80	10,000.00
Hampton Institution	Hampton, Va	120	167	150	31	127	116	19,372.00
Lincoln Institute	Philadelphia, Pa	200	167	260	30	215	208	33,400.00
St. Benedict's Academy	St. Joseph, Minn.	50	150	175	13	50	48	8,271.35
St. John's Institution	Collegeville, Minn.	50	150	200	7	55	50	5,105.32
St. Ignatius Mission	Flathead, Mont	150	150	400	20	176	153	22,500.00
White's M. L. Institute	Wabash, Ind.	60	167	80	18	74	66	10,020.00
Total		710		1,345	131	779	721	108,668.67
Aggregate				3,105	350	2,734	2,352	394,851.38

TABLE 3.—*Showing enrollment and average attendance at Indian schools for the fiscal years 1887, 1888, and 1889.*

Kind of school.	Enrolled.			Average attendance.		
	1887.	1888.	1889.	1887.	1888.	1889.
<i>Controlled directly by Indian Bureau.</i>						
Boarding	6,847	6,998	6,797	5,276	6,533	5,212
Day	3,115	3,175	2,863	1,896	1,929	1,744
Total	9,962	10,173	9,660	7,172	8,462	6,956
<i>Conducted by private parties.</i>						
Boarding (under contract)*	2,763	3,234	4,038	2,258	2,694	3,213
Day (under contract)	1,044	1,293	1,307	604	786	662
Specially appropriated for	564	512	779	486	478	721
Total	4,371	5,039	6,124	3,348	3,958	4,596
Aggregate	14,333	15,212	15,784	10,520	12,420	11,552

* Four of these schools are assisted by the Government, but not under formal contract. See note on previous page.

TABLE 4.—*Showing Indian school attendance from 1882 to 1889, both years inclusive.*

Year.	Boarding-schools.		Day-schools.	
	Number.	Average attendance.	Number.	Average attendance.
1882	71	2,755	54	1,311
1883	75	2,599	64	1,443
1884	86	4,358	76	1,757
1885	114	6,201	86	1,942
1886	115	7,260	99	2,370
1887	117	8,020	110	2,500
1888	126	8,705	107	2,715
1889	136	9,146	103	2,406

As near as we can ascertain, the money received from the Government pays about two-thirds of the cost of maintaining the contract schools. When relieved of the entire cost, the religious societies will have the means of prosecuting their missionary work with more vigor. And no missionary work anywhere is more needed or more hopeful.

If no higher end were sought than the civilization of the Indians, no such potent influence to effect that can be brought to bear upon them as the influence of the Christian religion. It is the religion of Christ that has civilized the once fierce savages of Hawaii, of Madagascar, of Fiji, and of New Zealand. And our own Indians tribes which are most advanced in civilization received their first impulse under the influence and teaching of the Christian missionary. We hope, therefore, that the religious societies will do in the future not less but more in this direction, for the moral and religious training of the Indian is not less but more important than their secular education.

At an annual meeting in this city January 22, a conference was held with the secretaries of the mission boards conducting the "contract schools." Reports were made of work done during the past year, and questions of practical interest were freely discussed. A public meeting was also held, at which addresses were made by Senators Dolph and Moody, General Armstrong, two Hampton students, and Commissioner Morgan on Indian education and citizenship.

VISITS TO AGENCIES.

Early last winter Commissioner Smiley being in California made an investigation of affairs at Banning, and earnestly recommended that a commissioner be appointed by the President to negotiate with the Indians on that reservation and the South Pacific Railroad Company for an adjustment of their respective claims. This was referred to the Secretary of the Interior, who replied that there was no authority for the appointment of such a commissioner, but that the adjustment suggested by Mr. Smiley could be effected when the bill for the relief of the Mission Indians, which passed the Senate during the Forty-eighth, Forty-ninth, and Fiftieth Congresses, shall become a law. We again recommend and urge the passage of that bill.

In February last, Commissioner Waldby visited the Cheyenne and Arapahoe Agency, Ind. T., at the request of the Commissioner of Indian Affairs, to investigate the "general administration of agency matters in all branches." He found some things needing correction, and his report, referred to the Indian Bureau, resulted in some changes for the good of the service.

In May, Messrs. Smiley and Whittlesey attended the anniversary exercises of the Carlisle Indian School and were greatly interested in the exhibition of mechanical skill in the various workshops, as well as the examination of classes in all branches of education. We are more impressed each year by the greatness and the value of the work done by Captain Pratt and his able corps of teachers. The admirable "outing system" is continued with increasing good results. It is a practical, common-sense method of instructing and civilizing Indians which we should be glad to see more widely extended.

In November Commissioners Waldby and Whittlesey visited the Green Bay Agency at Keshena, Wis. They inspected the schools, both Government and contract, and report them in good condition. They found the Menominee Indians making good progress, supporting themselves by farming and by the proceeds of pine timber, which they sell from lands cleared for agricultural purposes. They are anxious to have their lands allotted in severalty, and are strongly opposed to the sale of the timber, as they have the means and ability to do their own lumbering. They are benefited by the labor, and the establishment of a lumber camp upon their reservation would be in all respects demoralizing and disastrous.

The more special object of the visit to this agency was to confer with the Stockbridge Indians with regard to their dissensions and troubles. These troubles are of long standing, and were much aggravated by the unfortunate though well-intended legislation of 1871, providing for a new enrollment of the tribe on such conditions that a large number of the people were left without any share in tribal lands or funds. A full statement of the facts relating to this poor tribe of Indians will be found in the appendix, and we trust that some measure will be devised for their relief.

After completing the inspection at Keshena, Commissioner Whittlesey proceeded to the Sisseton Agency, S. Dak., having been designated by the Secretary of the Interior as a member of a commission to negotiate with the Sisseton Indians for the sale to the Government of their surplus lands. While waiting for the Indians to assemble in council, the schools were repeatedly visited and thoroughly inspected.

The contract school, under charge of Mr. W. K. Morris, was found in excellent condition, and the Government school, Mr. Samuel Brown,

superintendent, was also doing good work. Some changes were recommended which have since been made, and it is believed that greater efficiency will be attained.

The negotiation with the Indians was difficult and tedious, on account of suspicion that they would not be fairly dealt with, and a demand that claims should first be settled, as well as an exaggerated estimate of the value of their lands; but by patient and repeated explanations their confidence was at last gained and an agreement made, which, when ratified by Congress, will throw open to settlement a large tract of good farming land. One concession which the Commission found it necessary to make as a condition of success was the equalization of allotments. Great dissatisfaction was found with the unequal portions of land granted by the severalty act. "This reservation," they said, "is our common property; we, our wives and our children, have a right to an equal share in it. Among white men, when land is left to a family, the law divides it equally. You say we are now citizens under the same law as white men. We wish to be treated as citizens." The same feeling prevails quite generally, and we heartily indorse the recommendation of the Commissioner of Indian Affairs in his last report that the severalty act of February 8, 1887, be amended so as to give an equal allotment to every man, woman, and child, irrespective of their relations to each other. Miss Fletcher, who has had more experience than any other special agent in the work of making allotments, fully concurs in this recommendation. In a recent communication she says:

The allotment of land is the division among the individuals of their common inheritance of the realty received from their forefathers. All are equal sharers; neither age nor sex should control the amount. The giving of 160 acres to old people and 40 acres to the child at school, who chances to be under eighteen, is making an uneven ratio of benefit to the individual and to the community. The 160 acres is of no use to the old person nor to the community. It lies idle, while the educated lad finds his 40 acres too small a farm to make a living upon. If the land was divided equally the young people would all have a chance. Then, too, by the present allotment the women are losers. They own nothing in their own right, and yet they are as truly heirs to the tribal heritage as the men. Divorces are easy, and every divorce leaves the woman stripped of her land.

Having had more experience in allotment than any other person in the service, I feel that I am not bold in claiming to be heard upon this subject, which is of vital importance and which is fraught with serious consequences to young and old. We have brought these people under our law; we should adjust them to meet its benefits and not merely to feel its edge. To make United States citizens and brand them with social dishonor as we yield to them their tribal property was never intended by the law we all worked so hard to obtain. We have learned its operation by its operation, and that so little revision is needful is among the many triumphs of the severalty act.

Another clause of the act, that which provides that the amount paid for lands purchased shall be deposited in the Treasury at 3 per cent. interest, will need amendment. So low a rate of interest will be rejected, and will raise an insuperable obstacle to negotiation with Indians for the sale of their surplus lands. They know that money commands a much higher interest in their vicinity, and they also know that 5 per cent. is allowed by special acts passed since the enactment of the Dawes severalty bill.

Legislation supplementary to this act is needed and of great importance which shall declare legitimate all Indians born of parents united under Indian marriage customs. Under existing law much doubt and confusion arise as to the rights of inheritance. Several patents were found in the agency office at Sisseton, being withheld because, the patentee having died, the agent was in doubt about the rightful legal heir.

When the agreement with the Sisseton Indians shall be ratified one reservation will be entirely broken up. This we regard as a very interesting and significant transaction, prophetic of other similar forward movements in the immediate future, when Indians will no longer own reservations, but homes, when they will live side by side with white neighbors, all engaged in the same useful industries, their children attending the same schools, forming one united community of free American citizens.

ALLOTMENTS AND PATENTS.

Next to education in importance is giving to Indians homes and individual rights of property. This is being done under the general severalty act of February 8, 1887, as rapidly as the means provided and the condition of the several tribes will permit. During the last year 1,402 patents have been issued. All Indians are not yet ready to take allotments or sufficiently advanced to make good use of homesteads if granted to them. But we believe that a majority now desire to enjoy the benefits of the act, and others will, within a few years, be prepared for its application, when they see its stimulating effect upon profitable industry and its influence in promoting better habits of life.

THE INDIAN TERRITORY.

The problem of the Indian Territory remains unsolved, but there are signs of progress towards its solution. The conviction has been growing among the people for several years that a change must soon come. And now a movement has begun for which we have long waited and hoped, that will, we trust, produce good results. We refer to the proposal that a government be organized by Congress including the whole Territory with a view to its admission as a State, making the civilized Indians and all others, as soon as practicable, fellow-citizens with the whites who are settling among them. We heartily approve and recommend the legislation proposed, and hope it may receive the consent of the Indians.

RECOMMENDATIONS.

Our recommendations briefly stated are:

- (1) The passage of the Mission Indian and the Round Valley bills.
- (2) Larger appropriations for education.
- (3) Measures for the relief of the Stockbridge Indians.
- (4) Amendment of the act of February 8, 1887, to equalize allotments.
- (5) An act to declare legitimate the children of Indians married according to their own customs.

Respectfully submitted.

CLINTON B. FISK.

ALBERT K. SMILEY.

WM. McMICHAEL.

MERRILL E. GATES.

JOHN CHARLTON.

WM. H. WALDBY.

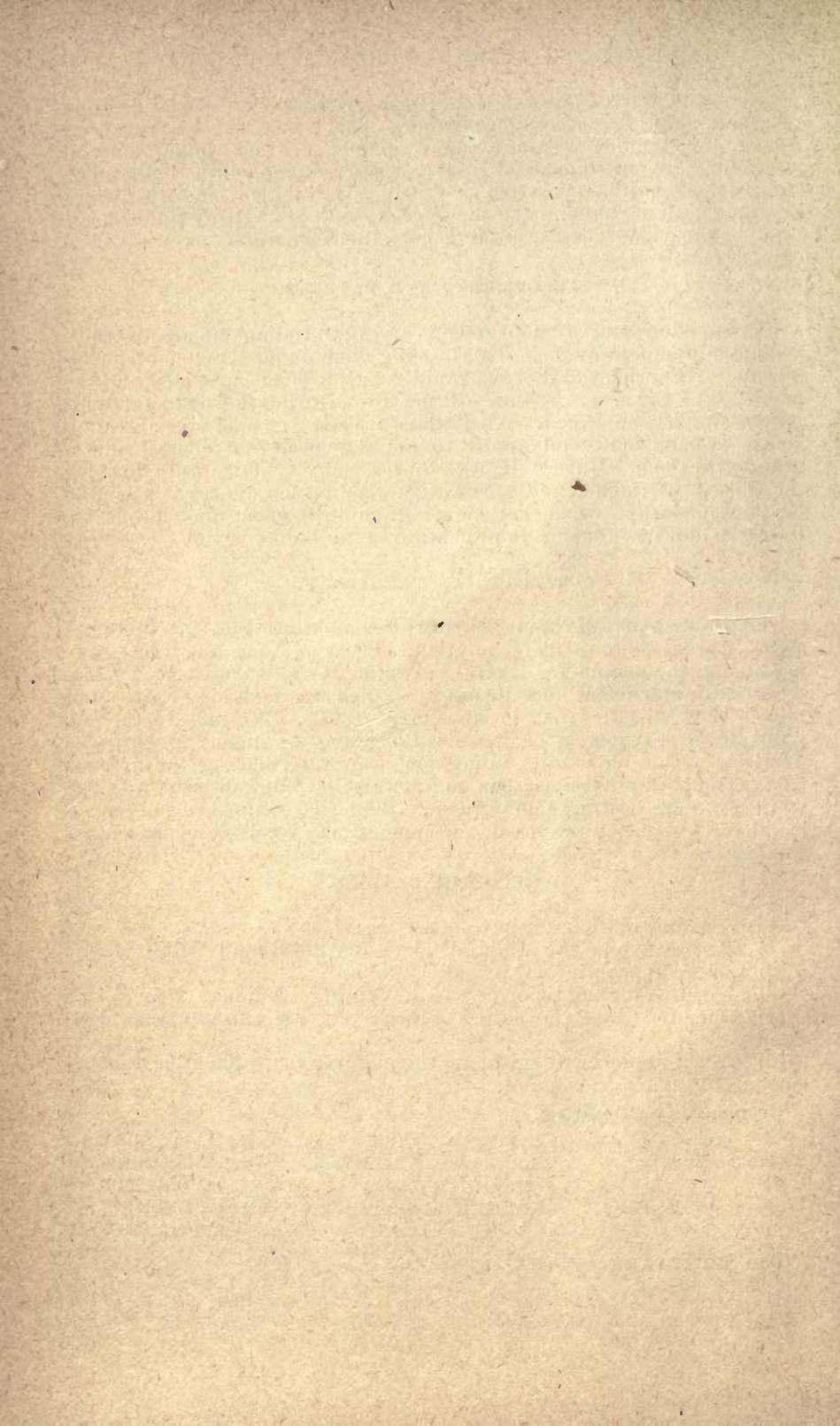
WM. H. MORGAN.

WM. D. WALKER.

WM. H. LYON.

E. WHITTLESEY.

The SECRETARY OF THE INTERIOR.



APPENDIX.

A.

REPORT OF ALBERT K. SMILEY.

REDLANDS, CAL., March 1, 1889.

DEAR GENERAL WHITTLESEY: I have twice been down to Colton and have had long talks with the agent, Preston, and with Superintendent of Schools Jannes. I have also spent some time at Banning. The agent sent Capt. John Morongo, the interpreter, with me. He is a very intelligent Indian, who has the full confidence of the agent. My wife and I visited the school of twenty-five scholars kept by an intelligent and active lady, Miss Sarah Morris. There were seven boys and eighteen girls in attendance, no large boys. I think good work is being done. I gathered the Indian men together at the school-house and had a talk with them. I also held long talks with Mr. Louis Munson, editor of Banning Herald; with Mr. Barker, agent of the Banning Land and Water Company; with Dr. Murray and with the interpreter. I also drove all over the reservation, going into the mountains where the sources of supply for the water of the reservations are situated.

I now feel quite well posted in regard to the situation.

You may be aware that Judge Ross has just rendered a decision in the case of Dr. Murray and ex-Agent McCullom, who were heavily fined for cutting wood from the reservation; that the fine need not be paid, as the wood cut was from an odd section, and that the *odd* sections belonged to the South Pacific Railroad Company before the reservation was set apart. Last summer the agent with the aid of the military put off the whites from all the land claimed by Indians, from odd and even sections alike. Now the Indians are in much trouble, fearing they will lose all the odd sections. The whole situation is very unpleasant both to the whites and the Indians and a bitter feeling exists. The Indians own the land on every side of the reservation, and the land of the whites is sandwiched in everywhere.

Mr. Preston and I both agree that it is very important that a commissioner should be appointed by the President to carefully examine the situation and exchange with the railroad company, giving them some even sections and getting some of their odd sections, so that the Indians can have their land in a body and their water under their full control. If matters are allowed to drift much longer I fear that the Indians will suffer much loss. It is possible that an appeal may be made from Judge Ross's decision to the Supreme Court, but I think his decision will be sustained.

Mr. Preston has been unable, with strong urging, to get other Mission Indians to remove to Banning, and join the two hundred and nineteen Indians now there. If they are removed it must be by strong force. I think Mr. Preston is a most excellent man and good agent, firm and judicious. I fear he will not remain if asked unless his salary is increased, as was promised when agencies were consolidated. All of the conflicting parties speak well of him.

Very truly yours,

ALBERT K. SMILEY.

B.

REPORT OF WILLIAM H. WALDBY.

ADRIAN, February 28, 1889.

SIR: In compliance with official request through Hon. E. Whittlesey, secretary, bearing date February 11, 1889, to visit the Cheyenne and Arapahoe Agency, Ind. T., and to investigate matters pertaining to said agency, in accordance with a communication from the Commissioner of Indian Affairs to the Board of Indian Commissioners under date of February 9, 1889, I proceeded on the 13th instant by rail to Oklahoma Station, and from thence by stage to the Cheyenne and Arapahoe Indian Agency, arriving there on the 16th instant.

I commenced early inspection of the matters referred to me, and have the honor to report:

First. "As to the personal character and business dealings of the traders." There are two separate firms, one being Walter B. Barker & Co., Charles E. Liles, junior member, and the other firm being Settle, Caldwell & Co., McGregor representing the company. I learn that Barker & Co. are doing the largest business. As to the dealings of the two concerns, will say that I visited them both and so far as I could judge of the quality of their goods, and prices at which they are sold and values paid to the Indians for commodities purchased are concerned, I have no reason to believe that the dealings are otherwise than reasonably fair. Mr. Barker was absent from the agency and my information regarding his personal character was obtained from persons who were said to know him intimately and well. He was represented to me as a bachelor, somewhat high-tempered, not noted for abstemiousness, and in some matters inclined to be dictatorial. It is said that he kept spirituous liquors in his house and that drinking was done there at times by some of the agency officials and employés. Mr. Liles, I am informed, stands well as to honesty and close attention to business.

Mr. Thomas T. Settle is the only resident partner of his firm; is a married man, and has his family here with him. He does not claim to be a strictly temperate man, but I think stands fairly well as to business reputation.

Second. As to the "faithfulness, efficiency, and standing of the physician." The present incumbent is George R. Westfall, M. D. He has been here only since November 8, 1888, and came from Arkansas City. I have taken special pains to obtain information regarding his personal and professional standing, and from all sources where inquiry was made and information obtained I am advised that he not only ranks high in his profession but is an exemplary man. He evidently attends diligently to business, and is patient and kindly in his professional intercourse with the Indians. He is a man of family, and his family reside with him. I deem him one of the best physicians employed at any Indian agency I have thus far visited.

Third. Relative to "the general administration of agency matters in all branches, including information as to the ability, adaptability to their positions, faithfulness, and influence for good among the Indians, of the agent and of all other persons connected with the Government service there," have to say that I found no one who questioned the educational competency of Indian Agent Gilbert D. Williams for indoor office work, such as book-keeping and the usual clerical labor incident to agency affairs. It is, however, evident that he has not devoted that intelligent and effective supervision over the Indians and the agency employés in a general way that a successful administration of affairs would seem to demand. That he has, at times, had inefficient clerks is possible, and it may not be his fault, yet this does not alter the fact that in the expressed opinion of many persons, and from my own limited personal observations otherwise, he is not well calculated to advise and aid the Indian in agricultural pursuits or manage all the many and varied outside affairs. Rumors of unchastity and financial jobbery on his part I could trace to no responsible source, nor was I able to find any person willing to make an outspoken recital of particulars, much less a written statement.

I found the agency books and accounts not written up and considerably behindhand. The present agency clerk, Mr. W. L. Pulling, is said to be a young man of correct and exemplary habits, and impresses me favorably as such. He has had only limited previous experience in book-keeping.

This agency needs very competent clerical help and should have it. I examined the books and accounts as well as I could under the circumstances, and have reason to believe they make a proper showing.

The present issue clerk, William De Lescliner, has had much agency experience and is said to be competent and industrious; has a family, and they reside here with him. The issue clerk at Cantonment, F. W. Potter, is mentioned to me as in some respects unsuited to the position. No particulars were stated, and as I did not extend my visit to Cantonment, have obtained no evidence sustaining the rumor.

I took considerable pains to obtain information relative to the agency farmers. I regard John H. Seger, additional farmer, as the best man and most competent for instructing the Indians in agricultural pursuits. He is a man of untiring energy and industry and of strict integrity. He is an effective manager of the Indians, and through kindly treatment, exemplary life, good tact, and encouragement is inducing the Indians to engage in the peaceful pursuits of agriculture.

He is located at the Seger colony, so called, situated about 60 miles southwest of the agency.

There are four hundred and twenty-nine Indians in this colony, seventy-five of whom are farmers placed on land and instructed with a view to settlement on 320-acre allotments.

Many more are ready and willing to be placed, if they could have implements to work with and facilities otherwise furnished them to open up a farm.

Seger informs me that no school has yet been located there and that there is press-

ing need of one, as there are from forty to fifty children who could at once be placed therein.

E. E. Gray, farmer, is a man of fair capacity for the position, but, for some reason, the Indians do not seem to have entire confidence in his tact and ability. Mr. Gray is a married man and his family reside with him. Reuben R. Hickox, additional farmer, is said to be a man of no particular energy. He possibly might, if so disposed, do more work with greater apparent results. He is a single man. Asa C. Sharp, additional farmer, I found at clerical work in the agency office temporarily. He is deemed of no particular account as farming instructor or helper to the Indians. He is unmarried. John Irwin, farmer, at Cantonment, from what I can learn, has a good reputation, understands his business fairly well, and is doing reasonably good work in instructing and helping the Indians. He is a man of family. It is said the returned Carlisle school-boys like him very well.

I visited both the Arapahoe and Cheyenne schools. At the former there are ninety pupils enrolled and eighty-two in attendance. Four girls were sent to Haskell Institute on the 25th of January last. The students are evidently making good progress in learning and in speaking the English language. There are at the present time two teachers, Miss Lamond and Miss Rogers, and both are evidently thorough and very competent instructors. Superintendent E. J. Simpson informs me that the Arapahoe school is not only doing thorough work, but that general matters appertaining thereto are properly and carefully supervised and being improved.

The Cheyenne school has been unfortunate, which is said to be owing in a measure to the management or mismanagement of its late superintendent, L. H. Jackson. When he assumed the position, the school had, as I understand, an enrollment of one hundred and ten children. The number continued to fall off and finally dropped down to thirty-three. The school is now in charge of Superintendent W. M. Hedges, and has recovered in numbers to fifty-seven pupils. They seem to be doing fairly well under the teaching of Miss Clark and Miss Goodsell, both of whom I regard as competent for the work. Mrs. Hoag, who has long been one of the teachers at this school, was absent at the time of my visit.

Superintendent Hedges is somewhat young in years and unmarried. I can not speak advisedly of his abilities, as he has been but a short time in the position.

On invitation of Rev. H. R. Voth, I visited the Mennonite Mission school, and was exceedingly pleased to meet a large number of happy Indian children of both sexes there. They are evidently well cared for and carefully and conscientiously instructed. While all appeared to be making excellent progress, I noted among the number several boys who were not only active and bright, but their answers to propositions would be creditable to scholars of like age in our best managed schools at the East or elsewhere. I take great pleasure in saying that this school is evidently doing valuable work. Mr. Voth is an earnest worker, and under his kind, humane, and intelligent plan of caring for both body and soul we may continue to look for most satisfactory results.

That whisky-drinking and gambling are practiced to some extent by a few of the employes of this agency, I feel warranted in saying. I think, however, that both drinking and gambling are habitual in a small way only, and by some of the number in rare instances. But this does not palliate or excuse such pernicious practices. Men living here without families or unmarried oftentimes feel in a measure isolated, and crave companionship and amusement. Some of them contend that their "pica-yune gambling," as they style it, is no worse than "progressive euchre" playing. The United States post at Fort Reno is but $1\frac{1}{2}$ miles distant, and wine and beer are there on sale. If employes of the agency or others so wish they can obtain those beverages. That such opportunity is appreciated, and occasionally improved, is well understood.

A delegation of Indians, headed by Big Jake and White Buffalo, sought interview with me; complained that the flour issued to them was black and of very poor quality, and that it did not compare favorably with flour sold by the traders; told me the baking-powder was so bad that it made the Indians sick and they could not use it; that the beef issue was insufficient, owing to the very poor condition of the cattle at the present time.

I will here add that I sampled some bread made from agency flour, and am confident the flour was much adulterated. I mentioned the fact to Agent Williams, and he informed me that he had recently refused to receive two car-loads consigned to him by the contractor as not up to standard sample.

There is evidently justice for complaint on this score.

The Indians of this reservation are good material to work among, and with proper instruction, encouragement, and example, ought ere long to be self-sustaining. Some of them are now fair farmers, and they ought to be located on lands in severalty as soon as possible.

I well know that an Indian agent has manifold and divers difficulties to contend against, and that his is, in many respects, a trying position. He should be a practi-

cal, even-tempered, thorough-going business man, competent to intelligently manage outside and inside affairs—a man of correct principles, patient with the Indians and in sympathy with them, and fitted by his example and otherwise to discipline employes and eradicate evils when and wherever found to exist. He should be a married man and his family should reside at the agency with him. Such an agent could do much towards weeding out indolent, incompetent, intemperate, and faithless employes, and there would be less occasion for the visits of special agents and inspectors. It must be borne in mind, furthermore, that inspection does not always inspect. All the prominent male employes so far as possible ought to be married men, and their families should reside with them.

I remained at this agency eight days and pursued the investigation without intermission both by daylight and well into the night. The weather was exceedingly cold, and the winter winds and storms of rain and snow and sleet were so continuously sweeping over the vast prairies that I did not deem it prudent, on account of a precarious condition of health, to visit Cantonment, Seger Colony, and possibly other places on this reservation, as I had hoped to do.

I left Darlington on the 24th, intending, if possible, to visit the Osage Agency, on a request to do so made after I had accepted the mission to the Cheyennes and Arapahoes. I had proceeded as far as Arkansas City with that intent in view, but the weather remained unpropitious—snow had fallen the previous night to a depth of 8 inches—and I reluctantly abandoned the purpose. I returned to Adrian, arriving on the 27th.

Respectfully submitted.

WM. H. WALDBY,

Member Board Indian Commissioners.

Hon. CLINTON B. FISKE, *Chairman.*

C.

REPORT OF MESSRS. WALDBY AND WHITTLESEY.

SIR: In accordance with request made to visit the Stockbridge and Munsee Indians in Shawano County, Wis., we left on the 12th of November, and met at Chicago the next day, from which city we were companions, arriving at Keshena, Green Bay Agency, on the morning of the 14th. United States Indian Agent Thomas Jennings was absent when we reached there, but returned in the evening.

We improved the interval by visiting the Government Indian boarding-school, which is pleasantly located on an elevation and in the midst of a fine grove of young trees; found the school had a larger attendance of pupils than the building was intended to accommodate, but the difficulty had in a measure been remedied by providing dormitory conveniences for some of the boys in the upper portion of the industrial building, thus making it possible to accommodate about one hundred and thirty pupils.

We also visited a hospital which is maintained by the Menomonee Indians from what is called the "stumpage or poor fund," being 10 per cent. of gross sum raised from sales of their logs. The hospital has capacity of ten beds, but numerous patients are received and treated as occasion requires.

In the evening we were present, on invitation, at a gathering of the children of the contract school in their audience room, and were delightfully entertained by the many interesting and varied exercises on the part of the pupils.

All of these institutions are under the charge and training of Catholic Sisters of St. Joseph. In kindly care and faithful attendance on the sick, aged, and infirm at the hospital; in neatness, cleanliness, and the systematic order, apparent in all of the various buildings; in the evident progress of the pupils, and their comfortably clad and happy appearance, these sisters are justly entitled to much credit.

The Stockbridges are sending more children to these schools than formerly, and we were advised that they as well as the Menomonees are manifesting increased interest in their children's education.

The present condition of the Stockbridge Indians is not only unsatisfactory, but in some respects deplorable. For many years they have been divided principally into two factions, one known as the "Indian party," and the other as the "Citizen's party."

Desiring to inform ourselves, through personal interview with these Indians, as to the cause and extent of the dissension and trouble, we appointed a meeting for November 15 at the school-house on the Stockbridge Reservation, requesting the Indians to have delegates present representing all the different factions.

We drove out there at the appointed time, accompanied by Indian Agent Jennings, and found a goodly number awaiting our arrival.

The Stockbridge and Munsee Reservation adjoins on the south and west the Menomonee Reservation, and contains eighteen sections of land on which one hundred and thirty-four enrolled members of the tribe reside, as also some thirty others who under the Congressional act of 1871 were not enrolled.

Some of these people are worthy and respectable persons, and others of them are said to be base and depraved. All wear citizen's dress, speak the English language readily, understand how to make a livelihood; many of them are fairly well educated and some of them in council talks are earnest and argumentative.

A history of their troubles resulting from the various treaties and acts of Congress was recited, and more or less discussion entered into by members of the different factions.

Many say they were not fairly dealt with by the enrollment officials under the act of Congress of 1871, and some of them claim that frauds were perpetrated in their enrollment. They are full of apprehension regarding their uncertain tenure, and all the factions feel that it is useless to look for prosperity under the present conflicting conditions.

As a consequence, agricultural pursuits are neglected and more attention is given to demoralizing dissensions than to industry and the higher requirements of civilized life. It is possible that the small cash annuities paid them by Government are more conducive to idleness, dissipation, and contention than to industry, sobriety, and concord.

On the 16th a few of the Stockbridges and Munsees came to the agency to meet us, and some of them recounted how they had been deceived in the matter of enrollment. We suggested the feasibility of adjusting and settling their troubles either by negotiation among themselves or by arbitration, but the sentiment of the "Indian party" seemed adverse to such undertaking.

It has been expected during the past season that a visit of inquiry and investigation by a committee of the Senate Committee of Indian Affairs would have been made to the Stockbridge Reservation, and much disappointment exists owing to its non-appearance.

The feeling is general that the difficulties should be fairly and fully investigated officially, some equitable solution arrived at, and befitting measures for the relief of these Indians inaugurated and speedily put in operation.

They have been looking anxiously for an adjustment, and it would seem cruel to keep them longer in the present unsatisfactory and comparatively helpless condition. The rightful claimants should be established in their rights, and if it develops that questionable measures were adopted or corrupt schemes employed or continued by any agent or employé of the Government, then the remainder of the tribe should be provided for as the just merits of each under the circumstances would seem to warrant.

They have no means wherewith to employ counsel or pay expenses incident to litigation in the courts, and we suggest that Congressional legislation be speedily had, appropriating a sufficient sum for investigating, adjusting, and determining the claims and status of all concerned.

We have found in the records of the Indian Office a statement of the Stockbridge case so full and so valuable for reference that we think it ought to be in print. We therefore present it as better than anything which we could prepare without weeks of research and investigation.

STATEMENT OF THE STOCKBRIDGE CASE.

By Senate amendment to the treaty with the Menomonees of February 8, 1831, (7 Stat., 347), two townships of land on the east side of Winnebago Lake, Territory of Wisconsin, were set aside for the use of the Stockbridge and Munsee tribes of Indians, all formerly of the State of New York, but a part of whom had then already removed to Wisconsin.

The Indians took possession of these lands, but internal dissensions afterwards led to the treaty of September 3, 1839 (7 Stat., p. 580), by which the east half of said two townships, containing 23,040 acres of land, was retroceded to the United States, and in conformity to which a part of the Stockbridges and Munsees emigrated west of the Mississippi.

Dissensions still continuing to exist amongst them, an act of Congress purporting to be an act for their relief was passed March 3, 1843 (5 Stat., 655), by which provision was made for a division of the lands in their reservations amongst them in severalty and for their becoming citizens.

It appears by the records of this office that this law was in fact accepted by all the Indians, in the exercise of some of the privileges conferred by it, particularly

that of selling and conveying lands, and had been fully carried out, except as to the issuing of patents to the allottees.

By an act of August 6, 1846 (9 Stat., 55), the act of 1843 was repealed, and the Stockbridges were restored to their position and customs as Indians, except such as preferred remaining citizens, and who should come forward and register their names with the subagent within three months.

The reservation was then to be divided between the parties in proportion to numbers, one part to be called the citizen and the other the Indian district, and the lands in the former to be allotted in severalty, as under the first law. The citizen party refused to come forward and enroll their names, alleging that they were already invested with citizenship and all its privileges, of which Congress had no power to deprive them, and they were unwilling to do anything that would lead to the assignment which had been made of the lands being disturbed, many of them having been sold to innocent purchasers for a valuable consideration. Thus there was no basis for a division of the reservation between the parties, and it became impracticable to proceed further in the execution of the law according to its intent.

To remedy these difficulties another treaty was entered into with the Stockbridge Indians, November 24, 1848 (9 Stat., 955), whereby nearly half of the lots of land in the townships were recommended to be patented to Indians of the citizen party and white men named in a schedule, and the remainder of the townships was sold to the Government to be brought into market at the appraised value, and the Stockbridges belonging to the tribal organization stipulated to remove west of the Mississippi.

This treaty was amended by the Senate, giving the Indian party seventy-two sections of land west of the Mississippi and \$25,000 for old claims, which the Stockbridges and Munsees had for some time past been urging upon the Government, and was carried out as to the payments due under said treaty at the time, but the removal of the Indians was delayed by the Government not succeeding until 1852 in purchasing lands from the Sioux.

When the lands in Minnesota were put up at their disposal, the Stockbridges set up a claim against the Government for not removing them sooner, refused to remove, and applied for the township of Stockbridge to be ceded to them, which proposition was rejected, but a location offered to them in Wisconsin, near the Menomonee and Oneida Reservation, if they should prefer it to the location in Minnesota. In the mean time, the Stockbridges, parties to the treaty of 1848, had squandered the moneys paid to them under that treaty and by the State of New York, and the others had sold almost all their lots of land and were poor and destitute. A white population of nearly three times the number of Indians was living interspersed with them on lands bought from the Indians, or on land sold in 1848 to the Government, and many of the latter, after buying out the Indians' right of temporary occupancy, had settled on the improved lots, expecting to buy them when brought into market. The township was governed by supervisors, justices of the peace, and other township officers, while the Indian organization had a sachem and councilors, and the Indians contended, whenever to their interest, that the courts and other authorities of the State had no jurisdiction over them. Tax titles accrued on many lots, even on those held by the Government, for taxes levied under the authority of the Territory, and the confused state of affairs then existing was believed to be without a parallel anywhere.

By the general Indian appropriation bill of March 3, 1855 (10 Stat., p., 699), Congress appropriated the sum of \$1,500 to enable the President to treat with and arrange the difficulties amongst the Stockbridge and Munsee Indians, arising out of the said acts of Congress of March 3, 1843, and August 6, 1846, and the treaty of November 24, 1848, in such way as to do justice to the Indians, the settlers on the reserve, and the Government, and thus relieve the questions from the complications and embarrassments by which they were surrounded.

By direction of the Secretary of the Interior, the then Commissioner of the General Land Office, John Wilson, esq., was instructed to proceed to Lake Winnebago and confer with the superintendent of Indian affairs at Lake Winnebago, in order to a settlement of the various and delicate questions involved. Thereupon a supplemental treaty was made with the Indians on the 1st June, 1855, which was transmitted to this office by the superintendent with a notification that in his opinion it ought not to be submitted to the Senate. In the report of Mr. Wilson, afterwards received, the same opinion was expressed, and by the Secretary's direction the subject was referred back to the superintendent and the Indians. Subsequent negotiations between that officer (Mr. F. Huebschmann) and the Stockbridge and Munsee tribe of Indians, assembled in general council, and such of the Munsees who were included in the treaty of September 3, 1839, but were yet residing in the State of New York, represented by duly authorized delegates, resulted in the concluding of the treaty of February 5, 1856 (11 Stat., 663).

This treaty, after reciting the several treaties and acts of Congress theretofore had and passed in relation to the Stockbridge and Munsee tribes of Indians, the constant dissensions then and for years past existing among them, and its avowed object and

intention of relieving them from complicated difficulties by which they were surrounded, and establishing comfortably together all such Stockbridges and Munsees, wherever located, in Wisconsin, in the State of New York, or west of the Mississippi, as were included in the treaty of September 3, 1839, and desired to remain for the present under the paternal care of the United States Government, and for the purpose of enabling such individuals of said tribes as were then qualified and desirous of managing their own affairs to exercise the right, and to perform the duties of the citizen, provides as follows:

"ARTICLE I. The Stockbridge and Munsee tribes, who were included in the treaty of September third, one thousand eight hundred and thirty-nine, and all the individual members of said tribes, hereby jointly and severally cede and relinquish to the United States all their remaining right and title in the lands at the town of Stockbridge, State of Wisconsin, the seventy-two sections of land in Minnesota set aside for them by the amendment to the treaty of November twenty-fourth, one thousand eight hundred and forty-eight, the twenty thousand dollars stipulated to be paid to them by the said amendment, the sixteen thousand five hundred dollars invested by the United States in stocks for the benefit of the Stockbridge tribe in conformity to Article IX of the said treaty, and all claims set up by and for the Stockbridge and Munsee tribes, or by and for the Munsees separately, or by and for any individuals of the Stockbridge tribe who claim to have been deprived of annuities since the year one thousand eight hundred and forty-three, and all such and other claims set up by or for them or any of them are hereby abrogated, and the United States released and discharged therefrom.

"ARTICLE II. In consideration of such cession and relinquishment of said Stockbridges and Munsees, the United States agrees to select as soon as practicable and to give them a tract of land in the State of Wisconsin, near the southern boundary of the Menomonee Reservation, of sufficient extent to provide for each head of a family and other lots of land of 80 and 40 acres as hereinafter provided; every such lot to contain at least one-half of arable land, and to pay, to be expended for improvements for the said Stockbridges and Munsees, as provided in Article IV, the sum of forty-one thousand one hundred dollars and a further sum of twenty thousand five hundred and fifty dollars to enable them to remove, and (amendment) the further sum of eighteen thousand dollars (twelve thousand for the Stockbridges and six thousand for the Munsees) to be expended, at such time and in such manner, as may be prescribed by the Secretary of the Interior, in the purchase of stock and necessities, the discharge of national or tribal debts, and to enable them to settle their affairs."

Article 3 provides for the survey of such tract and allotment thereof in manner therein provided—for immediate possession thereafter by the allottees—for the issue of non-assignable certificates, and for the issue of patents in the usual form to the holder of such certificates after the expiration of ten years, with necessary provisions in case of the death of the persons entitled.

Article 4 provides for the manner in which the moneys set aside for improvements by the second article shall be expended, viz: one fourth to the building of roads, the erection of a school-house, and other public improvements, and the residue for improvements to be made by and for the different members and families comprising said tribes, according to a system to be adopted by said council, under the direction of the superintendent, approved by the Commissioner of Indian Affairs.

Article 5 provides:

"The persons to be included in the apportionment of the land and money to be divided and expended under the provisions of this agreement shall be such only as are actual members of the said Stockbridge and Munsee tribes (a roll or census of whom shall be taken and appended to this agreement), their heirs and legal representatives, and hereafter the adoption of any individual amongst them shall be null and void except it be first approved by the Commissioner of Indian Affairs."

Article 6 provides:

"In case the United States desire to locate on the tract of land to be selected as herein provided the Stockbridges and Munsees emigrated to the west of the Mississippi in conformity to the treaty of September third, one thousand eight hundred and thirty-nine, the Stockbridges and Munsees, parties to this treaty, agree to receive them as brethren: *Provided*, That none of the said Stockbridges and Munsees, whether now residing at Stockbridge, in the State of Wisconsin, in the State of New York, or west of the Mississippi, shall be entitled to any of these lands or the money stipulated to be expended by these articles, unless they remove to the new location within two years from the ratification hereof."

Article 7 provides for the setting apart by the Stockbridges and Munsees for educational purposes exclusively of their portion of the annuities under the treaties of November 11, 1794, August 11, 1827, and September 3, 1839. * * *

Article 11 reads as follows:

"The object of this instrument being to advance the welfare and improvement of said Indians, it is agreed, if it prove insufficient, from causes which can not now be

foreseen, to effect these ends, that the President of the United States may, by and with the advice and consent of the Senate, adopt such policy in the management of their affairs as in his judgment may be most beneficial to them; or *Congress may hereafter make such provision by law as experience shall prove to be necessary.*"

Article 13 empowered the Secretary of the Interior, at his discretion, to examine into the sales of allotments under the act of March 3, 1843, and for the setting aside or confirmation of such sales. The Secretary of the Interior was also authorized to cause patents to issue to such lots of land to such persons as should be found entitled to the same.

Articles 14 and 15 provide for the sale of the lots of land the equitable title to which had not passed by valid sales from the Stockbridge Indians to purchasers, and such lots as had by the treaty of November 24, 1848, been ceded to the United States, and for payment of the appraised value of improvements on the lands ceded by the treaty under recital.

Article 16 provides for the issue of patents to certain Stockbridge Indians for the lots of land described and set opposite their names in the schedule immediately following, in full of all claims and demands whatsoever to which they then were, or might thereafter be entitled in the lands, moneys, or annuities of the Stockbridge tribe of Indians. (Here follows a schedule of twenty-one persons, with description of the lots to be patented to them, respectively, also of lots, the privilege of entering which, on the same terms of payment as prescribed for actual settlers in Article 14 is granted. (See treaty, p. 667.)

By amendment (page 676) the name of John W. Abrams was added to said schedule.

Mary Hendrick, Levy Konkapot, and (by said amendment) John W. Abrams (severally mentioned in said schedule), were to have the privilege of again joining the Stockbridges and Munsees in their new location.

This treaty was signed by about four-fifths of the Stockbridge and Munsee tribes of Indians, and was believed to be generally acceptable to all parties interested. About one-fifth of the Indians, headed by one Austin E. Quinney, and mostly consisting of members of the Quinney family, who had always exercised great power over the tribe, refused to sign the treaty, but without giving any sensible reason. The real objection, however, on the part of the Quinneys to the reorganization of the Stockbridges and Munsees appears to have been the threatened termination to their rule over the tribe by the ratification of the treaty. (See Superintendent Huebschmann's letter to Commissioner Manypenny, of February 23, 1856, appended to the treaty.)

The treaty was ratified by the Senate, with certain amendments, the substance of which has already been stated April 18, 1856, and approved by the President September 8, 1856.

By treaty of the 11th February, 1856 (11 Stat., 679), the Menomonee Indians ceded to the United States a tract of land, not exceeding two townships in extent, to be selected in the western part of their reservation on its south line, for the purpose of locating thereon the Stockbridge and Munsee Indians and such other of the New York Indians as the United States might desire to remove to the said location within two years from the date thereof.

At first the Stockbridges and Munsees manifested some dissatisfaction with the lands assigned to them by the treaty of 1856, because, as they allege, of their unfitness for agricultural purposes, and a portion of the tribe refused to remove, in consequence of which the Department did not feel justified in paying over their removal and improvement funds, not considering them entitled thereto, unless they all united in complying with the obligations of the treaty.

Though not satisfied that their objections to their new country were well founded, the Department was willing to gratify them in a desire which they expressed to be located with the Oneidas on their reservation, if the arrangement could be made upon reasonable terms. The Oneidas, however, demanded so exorbitant a price for the lands necessary for the purpose that the project had to be abandoned, after which all of the Stockbridges and Munsees assented to the treaty, expressed their willingness to accept of its provisions, and removed to the location assigned them by said treaty, and purchased from the Menomonees.

From the period of their removal to this reservation down to the year 1871 the Stockbridges and Munsees appear to have been afflicted with the same chronic troubles and divisions. Indeed, the entire history of this tribe seems to have been marred by petty squabbles for place and power. The treaty made in 1856 and the census accompanying it presented an aggregate population of both parties numbering four hundred and nine souls. A removal and improvement fund was provided them, upon receipt of which the greater portion left the tribe, expended their money elsewhere, and in 1866 the number upon the reservation was reduced to one hundred and fifty-two. At the date of the annual report for 1867 those remaining upon the reser-

vation numbered one hundred and forty-seven, the remainder having adopted the habits and customs of the whites and expressed a desire to become citizens.

In February of that year a treaty was entered into by which they agreed to cede their reservation, the Government undertaking to provide those who wished to retain their tribal character with another, allotting land to them in severalty, without power of alienation unless with sanction of the Interior Department, and to do various things for their benefit, whilst with regard to those who wished to become citizens it agreed to pay them their proportionate share of the estimated value of the ceded land and of public improvements thereon, and of moneys invested and held in trust for them, they relinquishing all claim to be thereafter considered as members of the tribe or to share in the benefits of any treaty stipulations. This treaty, however, was not ratified by the Senate.

On the 6th February, 1871, an act of Congress entitled "An act for the relief of the Stockbridge and Munsee tribe of Indians in the State of Wisconsin" was passed. (See 16 Stat., 404.)

This act provided for the appraisement, under the direction of the Secretary of the Interior, in 80-acre lots, according to the public survey, of the two townships of land, situated in the county of Shawano, and State of Wisconsin, set apart for the use of the Stockbridge and Munsee tribes of Indians, such appraisement to include the value of the timber growing on each lot, estimating the pine timber at not less than \$1 per thousand, and the value of all improvements, if any, made thereon, with the name of the owner of such improvements, as certified by the sachem and councilors of said tribe.

Section 2 of said act provided for the manner in which said lands should be advertised and sold, with a proviso authorizing the Secretary of the Interior to reserve from sale a quantity of said lands not exceeding eighteen contiguous sections, embracing such as were then actually occupied and improved and best adapted to agricultural purposes, subject to allotment to members of the Indian party of said tribe as thereafter provided.

Section 3 provided for payment out of the first proceeds of the sale of said lands of the expenses of appraisal and sale, the amount due to individuals for improvements as returned by the appraisers, and the amount of the debts contracted by the sachem and councilors for the benefit of said tribes, amounting to the sum of \$11,000, according to a schedule to be certified by them and returned to the Commissioner of Indian Affairs.

Section 4 provided that, immediately after the return to the General Land Office of the last public sale, a statement should be made up, under direction of the Secretary of the Interior, exhibiting the gross amount of moneys realized from the sale of the said two townships of land, after deducting therefrom the sums appropriated by the preceding sections, to which amount should be added the value of the land remaining unsold of said two townships, estimating the same at 60 cents per acre; also the sum of \$6,000 held in trust by the Government of the United States for the use of the Stockbridge and Munsee tribes of Indians, under the treaty of 1839; and that the total amount thereof should constitute the entire sum of money due from the Government of the United States to the said Stockbridge and Munsee tribes of Indians, to be paid and appropriated for their benefit as thereafter directed.

Section 5 of said act provides as follows:

"That the sum of money thus found due to the said tribes shall be divided between the citizen and Indian parties of said tribes in proportion to the number of each respectively, according to rolls thereof made and returned in conformity with the provisions of this act to the Commissioner of Indian Affairs: That portion of said sum belonging to the citizen party shall be equally divided among them per capita, and paid to the heads of families and adult members of said party; that portion of said sum belonging to the Indian party shall be placed to their credit on the books of the Treasurer of the United States, and bear interest at the rate of five per centum per annum, payable semi-annually, and said interest shall be applied to the support of schools, the purchase of agricultural implements, or paid in such other manner as the President may direct: *Provided, however,* That a part of said sum due the Indian party, not exceeding thirty thousand dollars, may, on the request of the sachem and councilors of said tribe, be expended in securing a new location for said tribe, and in removing and aiding them to establish themselves in their new home, and in case of their procuring and removal to such new location at any time, the said eighteen sections of land reserved for their use by the second section of this act shall be sold in the manner therein provided, and the proceeds thereof be placed to their credit as aforesaid."

Section 6 provides:

"That for the purpose of determining the persons who are members of said tribes, and the future relations of each to the Government of the United States, there shall be prepared, under the direction of the Commissioner of Indian Affairs, or such person

as may be selected by him to superintend the same, two rolls, one to be denominated the citizen roll, to embrace the names of all such persons of full age and their families as signify their desire to separate their relations with said tribe and to become citizens of the United States; the others to be denominated the Indian roll, and to embrace the names of all such as desire to retain their tribal character and continue under the care and guardianship of the United States; which said rolls shall be signed by the sachem and councilors of said tribe, certified by the person superintending the same, and returned to the Commissioner of Indian Affairs, but no person of full age shall be entered upon said citizen roll without his or her full and free consent personally given to the person superintending such enrollment; *nor shall any person, or his or her descendants, be entered upon either of said rolls who may have heretofore separated from said tribe and received allotment of lands under the act of Congress for the relief of the Stockbridge tribe of Indians of March third, eighteen hundred and forty-three and amendment of August six, eighteen hundred and forty-six, or under the treaty of February five, eighteen hundred and fifty-six, or who shall not be of Stockbridge or Munsee descent.* After the said roll shall be made and returned as herein provided, the same shall be held as a full surrender and relinquishment on the part of the citizen party, each and every one of them, of all claims to be thereafter known or considered as members of said tribe, or in any manner interested in any provision heretofore or hereafter to be made by any treaty or law of the United States for the benefit of said tribes, and they and their descendants shall thenceforth be admitted to all the rights and privileges of citizens of the United States."

Section 7 provides:

"That after the said roll shall have been made and returned the said Indian party shall thenceforth be known as the Stockbridge tribe of Indians, and may be located upon lands reserved by the second section of this act, or such other reservation as may be procured for them, with the assent of the council of said tribe, and their adoption among them of any individual not of Indian descent shall be null and void."

The remaining sections of the act are devoted to provisions for allotments of the lands reserved in the second section, or of such other suitable and permanent reservation as shall be obtained and accepted by said tribe, among the individuals and families composing said tribe in quantities specified; the lands so allotted to be held inalienable, and in case of death to be inheritable by decedent's heirs, if members of said tribe; and in default of heirs capable of inheriting, to revert to the tribe in common. An appropriation is also made of a lot not exceeding 40 acres, to be held as common property, on which to erect a church, parsonage, school-house, and other improvements necessary for the accommodation of the tribe, with a proviso that if any female shall marry out of said tribe she shall thereby forfeit all right to hold any of said lands, as if deceased. It is further provided that the allotments shall be made and certified to the Commissioner of Indian Affairs within one year after the reservation shall have been made and accepted by the tribe, and thereafter the title of the lands described therein shall be held by the United States in trust for individuals and their heirs to whom the same were allotted. The surplus lands embraced in such reservation, after making such allotments, to be held in like manner by the United States, subject to allotment to individuals of said tribe who may not have received any portion of said reservation, or to be disposed of for the common benefit of said tribe, provided that no change or addition shall be made in the allotment returned to the Commissioner of Indian Affairs, unless the same shall be approved by the Secretary of the Interior.

In pursuance of this act W. T. Richardson, esq., then agent for the Stockbridge and Munsee Indians, was, on the 30th August, 1871, designated by this office to make the enrollment contemplated by the sixth section; but owing to the factious opposition manifested by the officers of the tribe in unreasonable demands for the enrollment of certain persons who were excluded by the terms of the act, and the refusal of such officers to sign the rolls unless prepared in accordance with their views, the efforts of the Department to carry out the law were so embarrassed that it became necessary to suspend them from office and order a new election. In the meantime the enrollment was temporarily discontinued.

Afterwards, on the 24th March, 1874, upon a representation of the circumstances, and application of this office to the then Secretary of the Interior for the appointment of a special commissioner to complete the enrollment provided for by the act, H. R. Wells, esq., of New Jersey, was appointed by Secretary Delano as such commissioner. Mr. Wells was duly notified of his appointment, and fully instructed as to his duties.

On the 8th April, 1874, Commissioner Wells made his report, accompanied by two rolls, duly signed and certified in manner prescribed by the act; one containing the names of those of the Stockbridge and Munsee Indians who had elected to become citizens of the United States, and the other of those who had elected to retain their tribal relations. The report and accompanying rolls were duly submitted to the Secretary, and returned by him to this office, approved on the 3d of June following.

Complaint having been made that in the appraisement of the lands certain individual improvements had, upon the certificates of the sachem and councilors of the tribe, been reported as belonging to the tribe, whereas the act provided that all such improvements should be reported in the name of the owner thereof as certified by the sachem and councilors, this office, in order to prevent the commission of any act of injustice, recommended to the Secretary that Mr. Wells be re-appointed a special commissioner to present the matter to the sachem and councilors of the tribe, in order to afford them an opportunity to amend their certificates, if they had committed any error as to the ownership of such improvements.

Mr. Wells was accordingly re-appointed such special commissioner by Secretary Delano on the 4th of June, 1874, and was furnished by this office with the necessary instructions. A copy of a petition of Osceola W. Quinney and others, claiming to be entitled to enrollment under the act, was also forwarded to Mr. Wells, and he was directed to submit the same to the officers of the tribe, and report whether any changes should be made in the enrollment lists already approved by the honorable Secretary.

On the 30th of June, 1874, Commissioner Wells made a full report upon the subject of appraisement of the improvements, with names of individuals entitled to be paid therefor, as certified by the sachem and councilors.

On the same date Commissioner Wells also made a supplemental report upon the enrollment question, together with a supplemental roll, entitled "Addition to the citizen roll," duly signed and certified as prescribed by the act, which supplemental report and roll were also submitted to the Secretary and returned by him to this office, approved on the 29th of the same month.

The rolls prepared and submitted by Commissioner Wells contained the names of one hundred and thirty-nine Stockbridge and Munsee Indians who had elected to become citizens, and of one hundred and twelve who had elected to retain their tribal relations. The records of this office disclose the following facts and figures in relation to the amount received and disbursed under the provisions of the act, viz:

Proceeds of sale of lands as provided in section 3 of the act.....	\$179,272.46
Amount appropriated by act of June 22, 1874, as estimated value of eight- een sections of land remaining unsold, 11,803 acres at 60 cents per acre	7,081.80

Making a total of	186,354.26
-------------------------	------------

From which was deducted, as per section 3 of said act, the following items:

Expenses of appraisal and sale of said lands, due the United States	\$4,592.12
Amount due in dividends for improvements as returned by the appraisers	8,420.00
Amount of tribal indebtedness paid by the United States	10,988.00
	<u>24,000.12</u>

Leaving a net amount of	162,354.14
-------------------------------	------------

To which was added, as per section 4 of said act:

Proceeds of sale of \$6,000 United States bonds (funded loan of 1881)	6,750.00
Trust fund interest due the tribe up to August 1, 1874.....	779.08
	<u>7,529.08</u>

Making a total of	169,883.22
-------------------------	------------

subject to division between the citizen and Indian class, which, ratably proportioned between the two classes (one hundred and thirty-nine of the citizen, and one hundred and twelve of the Indian), gave the former \$94,379.57, less \$200, retained to meet expenses, etc., of a special commissioner to assist in making payment leaving a net amount of \$94,179.57, divisible amongst said citizen class.

The name of Edward Bowman was to be added to the citizen roll, if, on investigation, he should be found to be entitled, thus making one hundred and forty persons on said roll, between whom said last-mentioned amount was to be divided in equal shares.

To this amount was added the sum of \$8,420, to be paid to certain individuals in full for improvements made by them on said reservation, making a grand total of \$102,599.57, for which amount a requisition was issued and transmitted, with full letter of instructions as to payment, accompanied by a copy of citizens' roll, as submitted by Commissioner Wells, and tabulated statement giving the names of heads of families, and the children or members of such in full, and names of those to whom the shares should be paid; also a copy of the appraisement of improvements to United States Indian Agent J. C. Bridgman, then recently appointed to the Green Bay Agency, on the 10th of October, 1874.

That portion of the fund applicable to the Indian party, amounting to the sum of \$75,804.46, was duly transferred to their credit on the books of the Treasury of the United States, in pursuance of the provisions of section 5 of said act, and bears interest at the rate of 5 per centum per annum, which is annually distributed amongst them per capita.

The returns of Agent Bridgman, on file in this office, show that, assisted by Hon. T. C. Jones, of Delaware, Ohio, who had been appointed by the Secretary special commissioner to aid in a proper distribution of the funds, he paid to one hundred and thirty-eight persons, whose names appeared on the citizen roll, their pro-rata share, amounting in each case to \$675.38, making a total of \$93,202.44, exclusive of the sum of \$8,420 paid for individual improvements. All these payments were duly vouched for on rolls bearing the signature of the several recipients, and which are now on file in this office.

The "citizen roll," as prepared by Commissioner Wells, contained the names of one hundred and thirty-nine Stockbridge and Munsee Indians, all of whom received their proportion, except Sophia Doxtater, erroneously enrolled as a daughter of Moses Doxtater, but who upon investigation, proved to be a son's wife, not legally married to him, and having two other husbands living. Payment to her was therefore withheld, thus reducing the number to one hundred and thirty-eight, as reported by Agent Bridgman.

The claim of Edward Bowman, before referred to, was not substantiated, and he was therefore not admitted to enrollment.

After the provisions of the act of 1871 had thus far been carried out, and the eighteen sections of land reserved by the act had been practically prepared for the sole occupation of the Indian party, a number of persons belonging to the citizen party, as designated on the citizen roll, and also to what was known as the "Old citizen party," refused to remove from the reservation, the latter claiming that they occupied land secured to them by treaty; that the provisions of the act of 1871 had not been legally carried out; that fraud and injustice had been practiced by the enrolling officer; and that they could not be rightfully dispossessed.

Thereupon, on the 25th of January, 1875, the Secretary issued an order declaring all such persons trespassers, and directing the agent to remove them from the reservation.

From this time forward, up to the summer of 1877, repeated efforts were made by the Department to remove the citizen party (old and new), but for various causes they proved ineffectual. Among them may be classed the want of physical force at the disposal of the agent to accomplish the removal, the protest of the authorities of Shawano County against having a lot of paupers foisted upon them, the intervention of the House Committee on Indian Affairs in April, 1876, in their behalf until an investigation could be had, and the aversion of the Department to resort to extreme measures against an impoverished people.

In August, 1877, Inspector Kemble having been directed to proceed to the Green Bay Agency for the purpose of investigating the Indian service there, his attention was specially called to the contest over the expulsion of the citizen Stockbridges, which it was reported was paralyzing the industries of the tribe, and demoralizing the whole community, and he was directed to examine into the matter and report fully thereon.

On the 12th November, 1877, Inspector Kemble submitted a detailed report to this office, in which, after reviewing the history of the Stockbridge and Munsee Indians from the year 1843, the various treaties and acts of Congress in connection therewith, and the several arguments presented by the contending parties at a council of the said Indians held on the 24th October, 1877, and at which he presided, he recommended that a new enrollment of the Stockbridge and Munsee Indians should be had; an appraisement had and sale made of the land and improvements within the remaining eighteen sections, then and now constituting the Stockbridge reserve; that provision should be made for the retention of their homes by any members of the tribe so desiring (the value of the same to be deducted from the amount to be finally paid such person); that the proceeds of sale, together with all moneys then on deposit in the United States Treasury to the credit of the tribe, should be justly divided amongst the members thereof, as finally determined by such new enrollment; that such as desired to remain Indians should be allowed to connect themselves with any of the tribes in the Indian Territory with whom satisfactory arrangements could be made, such removal to be at the expense of the United States; that the remainder of the tribe be declared citizens, and that before the division of the moneys arising from the sale of the lands, a sufficient sum to indemnify the citizen party for the expenses incurred in prosecuting their claims during the three previous years, as should appear after a proper audit, should be set aside and paid over to them in such way as to secure an equitable distribution of the money.

With the views of Inspector Kemble this office was unable to agree; and so reported to the Secretary under date of July 8, 1878, renewing previous recommendations for

the removal from the reservation of all persons known as the citizen class, and all other persons found thereon without authority of law. Such recommendation was approved by the Department, and the necessary order addressed to the agent July 3, 1879.

In the execution of this order, the agent reported that he only found one person whose name appeared on the citizens' roll upon the reservation, whom he had removed therefrom.

He further reported that he had found other persons living on the reservation, whose names did not appear on either roll, who again claimed that they were brought and placed there by the Government some twenty-five years back (presumably under the treaty of 1856), and who insisted upon their right to remain.

From the voluminous mass of papers on file in this office, the relative positions of the respective parties, as claimed by themselves, appear to be about as follows:

The "citizen party" claim—

(1) That in 1843 the whole tribe was living upon their reservation, occupying lots which they had selected.

(2) That in that year an act was passed making the whole tribe citizens, and leaving untouched their rights to annuities and claims, allotting them each a certain lot or tract of land.

(3) That in 1846 the "Quinney" party obtained an act of Congress, repealing the act making them citizens, and making it obligatory upon those who became citizens to surrender all their claims and annuities; that the citizen party refused to comply with this act, and become citizens, except under the act of 1843; that to become citizens they were required to sign a roll, which was deposited and recorded at certain offices, which rolls they never signed, and thus never became citizens, and are now Indians and not citizens.

(4) That in 1848 the "Quinney" party, by misrepresenting affairs to the Government, procured a treaty giving them the annuities and claims of the whole tribe, they then receding to the United States the lands which they would have received under the allotment, had it been carried out, at the same time wrongfully receding 1,600 acres of land which had been allotted to members of the citizen party, and receiving pay for those lands, and that they did all this without the consent of the citizen party, who were not parties to the treaty and surrendered no rights.

(5) That in 1856 Government determined to make a new treaty with the whole tribe, and invited the citizen party, the Indian or "Quinney" party, and all others to join in the same, which they did.

(6) That patents had never issued to the citizen party for the lands allotted in 1843, thirteen years before, and that they had refused to sign the roll and become citizens, and supposed that the allotments amounted to nothing, or were merely rights to the occupancy of certain parties of their reservation, to prevent misunderstanding as to where each Indian should live, and what land he should use; that in 1856 they at once left those lots in the old reservation and joined with their brethren and went to the new reservation, and drew their lots there, and have lived upon them ever since, and consider them their homes; that when they left their old lots, in 1856, and took up the new ones the country had become settled with white inhabitants, who told them that these old lots were now coming into market as Government land, and that they, as friends of the tribe, wanted to get the first chance to buy or pre-empt them, and wished the citizen party to assign to them their rights in the old allotments; that as the citizen party had never received any patents they supposed that the old allotments of fifteen years before were worthless, and that they were relinquishing them all under the treaty of 1856 for the lots in the new reservation, so they signed any and all papers which the white men wanted them to sign, which were in some instances deeds of the allotted lands, and for which they received no consideration, or a mere nothing compared with the real value of said lots, and that they so signed in ignorance that they were signing away any rights.

(7) That several years afterwards, when the citizen party were living upon the new reservation upon their new lots, the same white settlers managed to have patents issued for the lots under the old allotment made nineteen years before, and which was void, as the so-called "citizen party" never became citizens, nor signed the citizen roll, nor accepted the allotted lands, and that the whites thus made their title good by these patents, the citizen party deriving no benefit therefrom.

(8) That the act of 1871 was procured at the instigation of the "Quinney" party, and that under the restricting clauses thereof the old "Citizen party" were arbitrarily denied the privilege of enrollment, whereas they claim that members of the Indian party, who had participated in the receipt of allotments under the previous acts of Congress and treaty mentioned in said act of 1871 to fully as great an extent as the citizen party, were admitted to enrollment; in short, that discrimination was made against certain members of the so-called "citizen party" in favor of the "Indian party."

On the other hand, the "Indian party" claim:

(1) That by the act of 1843 the citizen party separated from the tribe and received all the land they were entitled to in Calumet County, Wis., and that they so separated with the full intention of becoming citizens of the United States, and acted in all respects conformably to said act, making private sales and giving warranty deeds of the lands allotted to them under said act to other citizens or white men, who have ever since held the same by an unquestioned title.

(2) That the Indian party remained true to their intention of preserving their tribal organization when the repealing act of 1846 was passed.

(3) That it being found impracticable to carry out the provisions of the act of 1846, the treaty of 1848 was concluded, by which the Indian party sold and relinquished to the United States the lands then owned and held by them in severalty, under the act of 1843, with the improvements thereon, for the various considerations mentioned in said treaty, to which was added, by amendment, the seventy-two sections of land in Minnesota, and the further sum of \$25,000 to liquidate old claims.

(4) That the citizen party refused to join in said treaty, but adhered to their purpose of becoming citizens under the act of 1843, and declined to relinquish the lands allotted to them under that act; consequently a schedule of such last-mentioned lands was appended to said treaty and provision made for the issue of patents to the individual owners thereof composing the citizen party, in conformity to which patents were subsequently issued. A roll or census of the Stockbridge tribe was also annexed to the treaty in which the citizen party was not included, having made no such relinquishment as did the Indian party.

(5) The Indian party then allege the failure of the Government to locate the seventy-two sections of land in Minnesota from 1848 to 1856, during which time they continued to occupy many of the allotments of land relinquished by them to the United States by the treaty of 1848.

(6) They further allege that by such failure of the Government to fulfill the stipulations of the last-mentioned treaty, by means of which the best localities were taken up by white settlers, the tribe was compelled to enter into the treaty of 1856, by which a home was provided for them in the State of Wisconsin; that the commissioner sent to treat with the tribe, on failing to carry certain points with the tribe, resolved to open the way to allow the citizen party to sign the treaty, and thus gain a majority of names, and so entered the entire citizen party, although they had once received their whole portion of the tribal property, and had no more right to be consulted in the matter than so many white people; that the Indian party remonstrated, but to no purpose, for the treaty was ratified, and both parties removed to the reservation; that the Indian party felt that they had been grossly defrauded, and that from year to year they laid their grievances before the Government until the winter of 1870, when they sent delegates to Washington, the result of which was the framing and passage of the act of 1871.

(7) The Indian party admit that in having this law framed they desired to guard against the enrollment of the citizen party, and for that reason the clauses in the act were introduced prohibiting the enrollment of any persons who might have theretofore separated from the tribe and received allotment of lands under the acts of Congress of March 3, 1843, and August 6, 1846, or under the treaty of February 5, 1856, or who should not be of Stockbridge or Munsee descent.

Such, stated as briefly as possible, are the relative positions claimed by the opposing factions. It will readily be seen that the whole case is hampered with difficulties. So far back as 1847, the War Department, then having control of Indian Affairs, recognized serious complications in the matter, and subsequent legislation has not improved the condition of affairs. The same feuds exist now as then, intensified only by time and consequent development of bad feeling.

Precisely what weight is to be given to the various charges and counter-charges made by both parties it is impossible at this lapse of time to determine, but it is manifest from the records of this office, that the citizen party generally, and some few of the Indian party, had, between the years 1843 and 1847, parted with their allotments under the act of 1843, to citizens of the United States, and to one another, for valuable, and at that time deemed adequate, considerations, in the shape of money, horses, and goods, and for payment of debts previously contracted, and had given warranty deeds to the purchasers of the lands. (See list of such sales in report of Commissioner of Indian Affairs for 1847, p. 804.)

It is equally clear that many of these Indians who had sold their allotments of land were parties, rightfully or otherwise, to the treaty of 1856, and thus appeared in the attitude of surrenderers of property which they no longer possessed, and that subsequently to the conclusion of that treaty, viz, in the year 1860, patents to the land covered by such allotments, where sale in good faith and for consideration was found, were issued by the Department, under authority conferred by the thirteenth article of the treaty of 1856.

It also appears that such patents, generally issued to the original allottees, although the only authority for the issue of a patent was conditioned upon proof of a proper

and sufficient sale. It would seem that the sale could hardly have been approved according to the condition of the thirteenth article referred to, without determining the party in whom the right to the land had vested, and that title should have been given accordingly.

Moreover, it appears that on the report of the agent for this tribe, and the recommendation of the Commissioner of Indian Affairs at the time, patents were issued in the same year, 1860, to others of the allottees, under the act of 1848, concurrently with the issue of patents under the sixteenth article of the treaty of 1856.

It is true that these patents were not issued until after the treaty of 1856, but as has already been shown, the citizen party had long since before disposed of their title to the lands acquired under the act of 1843, for adequate considerations, and it is idle for them to assert otherwise, or that they acted in ignorance of their rights.

The Stockbridge Indians have always been reported as a people of exceptional intelligence, and their history for years back abundantly evidences their ability to look after their own interests.

The citizen party claim that the treaty of 1848 was a fraud upon them. *Per contra*, the Indian party charge that the treaty of 1856 was in violation of their rights. Now, the citizen party allege that the act of 1871 was conceived in fraud and executed in iniquity, and in this manner the strife has been going on, crimination and recrimination, for the past forty years. To use the language of one of the Indian inspectors, who had listened to some of their complaints, "They (the Stockbridges and Munsees) were each right when they talked of their own rights, and all wrong when they talked of their fellow Stockbridges."

So far as I have been able to discover, there is no evidence in this office to sustain any of the charges of fraud so boldly and unsparingly made by both sides.

The treaty of 1856 purported to be a settlement of all difficulties, and was satisfactory to the then Commissioner of Indian Affairs (Colonel Manypenny). It unquestionably gave those of the tribe enumerated in the schedule certain rights in the lands and moneys to be apportioned thereunder (whether the relative equities of the persons interested were properly taken into consideration does not appear), but it also invested Congress with the power to make such future provisions by law as experience should prove to be necessary.

Then came the act of 1871, and the enrollment under that act, the present bone of contention. How and by what means that act was passed, does not clearly appear; it is sufficient to say that it was passed. It will be remembered that the act discriminates against the enrollment of certain persons, viz, those who had theretofore separated from the tribes and received allotment of lands under the act of March 3, 1843, and amendment of August 6, 1846, or under the treaty of February 5, 1856, or who should not be of Stockbridge or Munsee descent.

This act was purely mandatory in its provisions as regarded enrollment, and this Department had no power but to execute the law as it found it. The Commissioner appointed in 1874 for that purpose appears to have executed the duties assigned to him under adverse circumstances, but with an honest desire to do so faithfully and well. Charges have been made against him by the citizen party of refusing to enroll certain of their members, but under the terms of the act he could not do otherwise than exclude them. The rolls were evidently prepared with great care, conformably to the act, and signed by the sachem and councilors of the tribe, and in all cases where there was any doubt existing as to the rights of certain persons to be placed thereon, testimony was taken and full explanations submitted. Errors may have crept into the rolls, but a careful comparison of them with schedules of the accepted parties, as disclosed by the records of this office, fails to disclose more than two or three names, about whom there is any question, and it is quite possible that these are susceptible of explanation.

It is also proper to add that some of the so-called "old citizen party," received pay for their improvements under the third section of the act 1871.

With all due deference, I can not help thinking that this unfortunate tribe of Indians has been over legislated for, and that the constant discord and dissensions existing amongst them for the past forty years are mainly attributable thereto. It has been urged that whatever may have been the equities between the members of the tribe in regard to the lands occupied by it prior to the treaty of 1856, that treaty must be regarded as a settlement of all differences prior thereto, and that in virtue thereof every member of the tribe signing that treaty obtained an equal interest, with every other member, in the lands acquired by it, and that the Government is bound to carry out in good faith the object sought to be accomplished by it.

But, assuming such a course to be desirable, this Department has no power to disregard subsequent legislation in order to fulfill a previous treaty. Whether such legislation be ill-advised or not, I submit that it must be taken to be a repeal of the treaty on the part of the United States, so far as it conflicts with the same.

It is quite possible that the citizen party may have outstanding equities, but I am unwilling to recommend that the peace and welfare of the many, to whom

the present reservation is assigned, should be destroyed to subserve the purposes or to gratify the wishes of the few, or that the legislation of 1871 should be in any manner disturbed.

I should rather be disposed to favor some special enactment for the relief of the "old citizen party," who have been excluded from enrollment, upon another basis, such as Congress in its wisdom may decide.

CONCLUSION.

On the 16th, in the afternoon, a large number of the Menomonees gathered at the agency school-house to greet us and have a talk.

While they are said to be the least civilized of the three tribes, it is obvious and must be conceded that they are not only improving in a general way, but are coming to a better condition with rapid strides.

The associate chiefs, Neopet and Chickenny, through Indian Interpreter Gauthier, made speeches, the substance of which was that the Menomonee Indians were now learning the ways of civilization, and their condition was rapidly improving; they have become industrious, are making a good living, and are nearly self-supporting; they send their children to school, and take deep interest in educational matters; until recently they had not been properly advised and instructed; the young men are doing better and the tribe now feel that they are on the right track.

They spoke feelingly of their changing condition; of the largely increased number of acres under cultivation, and the fine crops of wheat, corn, rye, oats, potatoes, and other farm products raised the past season; of their farm wagons, harnesses, buggies, and agricultural implements; their valuable work horses, cattle, swine, and poultry, and their saw-mill, and grand new flouring mill of 40 barrels' capacity daily.

The changed condition, they say, is due to the kindness, patient instruction, and unselfish and unwearied efforts of Agent Jennings in their behalf. He has furnished them a good farming instructor, and they now have better farms. They want their lands allotted and patented; they propose to hold on to their pine timber, and log it themselves from time to time, for they now realize its value, and will make good use of the proceeds.

Much more was said to us, and we were impressed that what we had listened to was true. A short reply was made by each of us, congratulating them on their success, and encouraging them to continued effort.

Agent Jennings has the reputation of being peculiarly well adapted to the care and management of these Indians.

The Menomonees have heeded his advice, and are to-day on the road to a brighter future.

Respectfully submitted.

WM. H. WALDBY.

E. WHITTLESEY.

Hon. CLINTON B. FISK, *Chairman*.

D.

REPORTS OF RELIGIOUS SOCIETIES.

The expenditures by religious societies during the last year for Indian missions and education (not including special gifts to Carlisle, Hampton, and other schools) are as follows:

Baptist Home Mission Society	\$15,538.83
Baptist Southern Mission Society	
Bureau of Catholic Missions	
Congregational American Missionary Association	35,372.15
Friends, Baltimore Yearly Meeting	81.43
Friends, Orthodox	16,099.37
Mennonite Mission Board	9,853.37
Methodist Episcopal Missionary Society	4,500.00
Methodist Episcopal Missionary Society (South)	21,114.56
Moravian Missions	6,300.00
Presbyterian Foreign Mission Board	32,724.78
Presbyterian Home Mission Board	119,209.44
Presbyterian Southern Mission Board	6,550.00
Protestant Episcopal Missionary Society	41,162.03
Unitarian Mission Board	6,000.00

AMERICAN BAPTIST HOME MISSION SOCIETY.

THE INDIANS.

The number of missionaries among the Indians in the Indian Territory has been twenty-one, of whom seven are white, two colored, and twelve Indian. Greatly to the regret of our brethren in the Indian Territory, Rev. Daniel Rogers, who for thirteen years had been our general missionary, felt it his duty to resign last September, to seek a change of climate and of service. By his prudence and devotion he had acquired great influence in our denominational affairs in the Territory, and was permitted to see a large increase in the membership of the churches, good houses of worship created, and general efficiency in the organized efforts of the churches. It has not been easy to fill this vacancy occasioned by his retirement. In consequence of this change the usual statistics have not been obtained. The report of last year gave a total of 5,526 members in the Indian churches, and 2,774 members in the colored churches, the whole number of churches being 162, and of ministers 137. From data received it is estimated that the total has been increased from 8,300 to 8,750. At Anadarko, Wichita agency, Rev. G. W. Hicks, a former student of the Indian University, has labored with much success, and reports a church which in two years has increased from about fifty to one hundred members. A new house of worship, toward which the churches in the civilized nations contributed several hundred dollars, is being erected, and plans are on foot for the establishment of an industrial school, with suitable buildings, at this point. The territorial convention continues the support of two native missionaries among the uncivilized tribes.

The opening of Oklahoma, and present negotiations for the purchase by the Government of a large portion of the lands in the western part of the Territory, are likely to work marked changes among the Indians themselves, some of the most sagacious among them seeing that territorial government or Statehood is to be the result. The work of evangelizing and educating them is the needful preparation for coming citizenship, as well as for their individual redemption and development.

Attention has been bestowed upon the Indians at Pyramid Lake, Nevada, though no conversions are reported. For lack of funds, the board has been compelled to forego the appointment of a missionary to the Round Valley Indians in California. It is cause of deep regret that American Baptists are not doing far more for the redemption of these semi-civilized and pagan Indians on this continent.

SCHOOLS FOR THE INDIANS.

The society has four schools for the Indians in the Indian Territory, viz: Indian University, at Muskogee; Cherokee Academy, at Tahlequah; Seminole Academy, at Sa-sak-wa; and the Atoka Academy, at Atoka.

The reported attendance has been 371. Indian University has enrolled 121 students, representing several nations or tribes. Of these, ten are preparing for the ministry. Eight conversions of students have occurred during the year. The school is exerting a potent unifying influence throughout the denomination in the Territory.

The academies at Tahlequah and Sa-sak-wa and Atoka are also rendering a valuable service.

AMERICAN MISSIONARY ASSOCIATION.

THE INDIANS.

There are 260,000 Indians in this country. Compared with our great fields in the South, this is small. But there is an emphasis on this work which is not made by figures. Those who were native to this land have been made foreigners. Those who were the first to receive missionary work here, and who responded as readily as any heathen people ever did, are still largely pagans. While one Christian has been telling the Indians the story of the gospel, another calling himself a Christian has been shooting them. They have not yet had a full chance to learn what Christianity is. From place to place they have been pushed so that they have not had time to build their altars to the true God. We have wronged them, and we owe them more than we shall pay. We shall meet our obligations but in part when we do all we can to save them.

We have in our Indian work eighteen schools and six churches, one new church having been added this year. In these, sixty-eight missionaries have been doing

noble service for the Indian and for the country. Shall the Indian problem forever perplex and shame both the country and the church? Will not the churches enable us to send all the workers and do all the work needed to be done, and thus hasten the day when it can be joyfully proclaimed that the Indians are evangelized—no longer pagans and foreigners, but our fellow Christians and our fellow citizens?

STATISTICS OF INDIAN WORK.

Churches	6
Church members.....	401
Schools	18
Missionaries and teachers.....	68
Theological students	24
Normal students	11
Grammar grades	32
Intermediate grades.....	120
Primary	495
Total pupils	658
Sunday-school scholars.....	1,332

REPORT ON INDIAN WORK.

[By Rev. Addison P. Foster, D. D., chairman.]

The committee on the work of the American Missionary Association among the Indians respectfully report that they gratefully recognize the good hand of God in the work already done.

Since the American Missionary Association took the work the expenditures have increased from \$11,000 to \$52,000, the outstations for direct evangelistic effort from seven to twenty-one, and the churches from two to six. This last year the association has established three new outstations: the Moody Station, among the Mandans, 50 miles north of Fort Berthold; the Moody Station No. 2 among the Gros Ventres, 25 miles north of Fort Berthold; the Sankey Station, among the Dakotas, at Cherry Creek. It has just put up a mission house, with a room for church worship, at Rosebud Agency. It has organized a new church at Bazille Creek, some distance out from Santee; a branch church at Cherry Creek, on the Sioux Reservation, and is just forming a church at Standing Rock, for which a building is now completed.

This record is certainly gratifying and shows that the association appreciates the emergency and is striving to meet it so far as the means put in its hands allow. But your committee feel also that never before was there so great an opportunity as now brought before the Christians of this land, and especially our own denomination, for work among the Indians.

The relations of the Government and of the churches in Indian work are now unusually harmonious and kindly. The present administration is thoroughly in sympathy with missionary operations, and will do nothing to impair their efficiency. We believe it to be sincerely actuated by a desire to promote the best welfare of the Indians, and ready to co-operate with all good people in efforts in this direction. It aims to educate every Indian child. We desire to see this done, and believe that when the Government assumes, as it should, the primary education of all the Indians of school age, we shall be called on to turn our efforts to a much larger work for direct evangelization.

Our opportunity is enlarging further by the breaking down of the old pagan prejudices of the Indians. The testimony of all the workers on the field is to this effect. The Indians are desirous of living as white men. They are rapidly losing their distinctive Indian ideas and are imbibing the notions of their white neighbors. This is seen in their burials, which now are not uniformly, as of old, on the scaffolds, but are more and more interments. It is shown in their feeling and behavior when death comes into their households. They no longer fill their houses with hideous outcries, but instead seek the missionaries to inquire about the life in the other world.

A further opportunity is to be noted in the fact that the Dakota Indians have specially fallen into our care. Our chief missions are located among them, at Santee, Rosebud, Oahe, Standing Rock, and outlying stations. But the Dakota Indians number 40,000 in all, or about one-sixth of all the Indians in the country. We have mastered the Dakota language; and a Bible, hymn-book, dictionary, and other books are printed in that tongue. We have, then, special ability to carry on mission work among them, and are bound to utilize it to the full. The time is ripe for immediate action. It must be taken without delay if taken at all. The opening up to white settlement of a large strip of land through the center of the great Sioux reservations is to bring the Indian into contact with the influence of white men as never before. It is impossible that that influence shall be altogether good. The contact of the Indian with the

frontiersmen of our own people has resulted most deplorably in the past, and we can not hope for much better results now. Rum and licentiousness are sure to work untold harm to the Indian unless they are met by the Gospel. This opening up of Indian Territory to white settlement lays, therefore, a most imperative and immediate obligation on Christian people to protect the Indian from ruin by giving them the Gospel.

We are satisfied that nothing but the Gospel will suffice. Education alone can not save, and may simply give new strength to evil habits and influences. It must be a Christian education; schools should be simply preliminary and altogether subsidiary to the most energetic and wise presentation of the Gospel. The uniform policy of the American Missionary Association in all departments of its work has been in this direction, and we gladly recognize the fact that its Indian work has steadily progressed with the idea of evangelizing the Indian.

We know very well that the association is laboring for 8,000,000 negroes and for 2,000,000 mountain white people and for 125,000 Chinese, as well as 262,000 Indians. We know that the proportion of the Indians is comparatively small. At the same time we urge that this disproportion is to a large degree counterbalanced by the special opportunities we have considered. The Indian problem is before us for immediate settlement. It admits of no delay. Care for these few Indians now, Christianize them now, as we may, and the Indian becomes as the white man, and our missionary efforts will then be released for other fields.

In this special emergency we feel strongly the necessity laid on the association for an enlargement of its administrative force. Since the death of our lamented brother, Secretary Powell, the force at the New York office of the association has been short-handed. We hope that the earnest efforts which are being made by the executive committee to find a suitable person to become another secretary of the association may be at once successful. An emergency is upon us, and we say this with the conviction that the demands of the Indian work are now so imperative as to require a large portion of the time and thoughts of such a secretary. It is a necessity that such a secretary should frequently visit the field and be in constant communication with the workers.

ADDRESS AT THE ANNUAL MEETING IN CHICAGO.

[By Rt. Rev. H. B. Whipple.]

I accepted the kind invitation of my good brother, Rev. Dr. Striely, to address you because I do believe that if the hedges which have been builded in the garden of the Lord are ever taken away it will be by hearty, believing work for our Saviour. The history of the North American Indians is a sad story of wrongs. You may begin far back in the days of our Puritan fathers, when Christian men marched to the music of a fife and drum, with the head of King Philip on a pole, and then after prayer decided that the sins of the father ought to be visited on the children, and therefore sold his son as a slave to Bermuda; and you may follow down to where the saintly Worcester, a Congregational missionary, was tried, sentenced, and went to the penitentiary in Georgia for teaching Indians to read; and so on to where a Moravian church of Christian Indians were cruelly tortured and murdered; and so on to the last of our Indian wars, and it is a dark story of robbery and wrong. We have spent five hundred millions on Indian wars, and have killed ten of our own people to every one killed of the Indians. Thank God that by the efforts of Christian men the heart of the nation has been touched, and to-day willing hands and hearts are laboring for their Christian civilization.

When I went to my diocese thirty years ago there were over twenty thousand Indians in Minnesota. They had sunk to a depth of degradation their heathen fathers had not known. Friends told me it was hopeless, that they were a perishing race. I said if they are perishing the more reason to make haste to give to them the Gospel. The picture was dark, but not darker than that drawn by the pen of divine inspiration in the first chapter of Romans. I carried it where I have learned to take all which troubles me, and at my blessed Saviour's feet I promised I would never turn my back on the Indian whom God had placed at my door, and I have tried to keep the vow.

I can tell you the story of Indian missions by relating one incident. Some years ago Rev. Lord Charles Hervey went with me to the Indian country. We had delightful services. After the holy communion we were sitting on the green sward near a house. The head chief said, "Your friend came from across the great water; does he know the Indian's history?" I said, "No." He said, "I will tell him."

"Before the white man came the forests and prairies were full of game, the rivers and lakes were full of fish, the wild rice was Manitou gift to the red man. Would you like to see one of these Indians?" There stepped out on the porch an Indian man and woman dressed in furs, ornamented with porcupine quills. "There," said the chief, "my people were like those before the white man came."

"Shall I tell you what the white man did for us? He came and told us we had no fire horses, no fire canoes, no houses. He said if we would sell him our land he would make us like white men. Shall I tell you what he did? No, you had better see it." The door opened, and out stepped a poor, degraded looking Indian, his face besmeared with mud, his blanket in rags, no leggings, and by his side a poor, wretched looking woman in a torn calico dress. The chief raised his hands and said, "Manido, Manido, is this an Indian?" The man bowed his head. "How came this?" The Indian held up a black bottle and said, "This was the white man's gift." Some of us bowed our heads in shame.

Said the chief, "If this were all, I would not have told you. Long years ago a pale-faced man came to our country. He spoke kindly, and seemed to want to help us, but our hearts were hard. We hated the white man and would not listen. Every summer when the sun was so high he came. We always looked to see his tall form coming through the forest. One year I said to my fellows, 'What does this man come for? He does not trade with us, he never asks anything of us. Perhaps the Great Spirit sent him.' We stopped to listen. Some of us have that story in our hearts. Shall I tell you what it has done for us?" The door opened and out stepped a young man—a clergyman—in a black frock-coat, and by his side a woman neatly dressed in a black alpaca dress. Said the chief, "There is only one religion in the world which can lift a man out of the mire and tell him to call God 'Father,' and that is the religion of Jesus Christ."

We have had many deferred hopes, and sometimes it has been dark as midnight. After nearly three years of hard work I had both of my Indian missions destroyed, church and mission-house burned, and our western border for 300 miles desolated by an Indian massacre, which destroyed the fairest portion of our State, and left eight hundred of our citizens sleeping in nameless graves. It was needed to teach us that nations as well as individuals reap exactly what they sow. We began again. Here and there some Indian would listen, and the Gospel was the same to him as to us. One day an Indian came to our missionary and said, "I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian? The missionary repeated the story of God's love. To test the man he said, "May I cut your hair?" The Indian wears his scalp-lock for his enemy; when it is cut it is a sign he will never go on the war-path again. The man said, "Yes, you may cut it; I shall throw my old life away." It was cut. He started for home, and met some wild Indians who shouted with laughter, and with taunts said, "Yesterday you were a warrior, to-day you are a squaw." I told the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for him who died for you as you were to kill the Sioux?" He sprang to his feet and said, "I can and I will." I have known many brave, fearless servants of Christ, but I never knew one braver than this chief who is now in Paradise.

I wish I could take you to a Christian Indian's home. You might see nothing but a plain log-house, and you might wonder why the tears came in my eyes as he said to me, "That is my daughter's room; the boys sleep upstairs; this is for me and my wife." They are tears of joy, for I knew them when they herded as swine, in a wigwam. It is the religion of Christ which has brought respect for womanhood.

I want to take you far away in the forest to Red Lake. The headchief, Mah-dwah-go-no-wind, was a remarkable man as a wild man, true, honest, and brave. He came and asked me to give him a missionary. I loved him and we were warm friends. I said, "I can not give you a missionary, for the American Missionary Association has a missionary now in that field." The chief came again and again to see me. He said, "I want your religion; if you refuse I will ask the Roman Catholics." I wrote Rev. Dr. Striby, and told him the situation. I said, "The field is in my diocese. I have the right to send a missionary there, but ask your consent because I will never be a party to present Christian divisions to heathen men." After due deliberation, the association consented. I am happy to tell you that that old chief and nearly all the adults of his band are faithful communicants. At my last visit, the chief came to me and said, "My Father, since you were here, my old wife with whom I have lived fifty years, has gone to sleep in the grave. I shall go to lie by her side. I have heard that white Christians bless the place where they sleep as belonging to God. Will you bless the place where my wife sleeps and ask God to care for it until he calls his children out of the grave?" We formed a procession of the Indians, the clergy and the old chief and myself, and marched around the place singing in Ojibway, "Jesus lover of my soul;" then I read appropriate scripture, made an address and offered prayer, and asked blessing on this "acre of God." After the service the chief said, "I thank you for telling me I have a Saviour. I thank you for blessing the place where my wife sleeps. I have your face on my heart. Good bye."

I could keep you longer than I ought telling you of the lights and shadows of missionary life. The North American Indian is the noblest type of a wild man on the earth. He recognizes a Great Spirit, he loves his home, he is passionately devoted to his people, and believes in a future life. The Ojibway language is a marvel. The verb has inflections by thousands. If an Indian says "I love" and stops, you can tell by the inflection of the verb whether he loves an animate or inanimate object, a man or a woman. The nicest shade of meaning in St. Paul's Epistles could be conveyed in Ojibway, and I have heard a missionary say, "A classic Greek temple standing in the forest would not be more marvelous than this wonderful language."

The Indians are heathen folk and will often come to the Christian life fettered by old heathen ideas, and some may stumble and fall; they did in St. Paul's time; but I can say that some of the noblest instances of the power of religion I have ever known have been among these poor red men. I can recall death-beds where an Indian looked up in my face and said, "The Great Spirit has called me to go on the last journey. I am not afraid to go, for Jesus is going with me, and I shall not be lonesome on the road."

I am happy to tell you that the clouds are breaking. Thousands of this poor race are rejoicing in the light of the Gospel. The heart of the nation has been touched, and thousands are laboring for their salvation. The Indians are not decreasing. It is due to the absence of internecine wars, to their protection from dangerous contagious diseases, to better medical care and a wiser administration. In the future, Indians must have citizenship, but not until they are prepared for this precious boon. The ballot can not redeem humanity. I was asked by President Cleveland what I thought of making the Indian a voter. I said, "It has been tried." Under an old Territorial law, any Indian who wore the civilized dress could vote. I have heard of an election where a tribe of Indians were put through a hickory shirt and a pair of pants, and we know how that election went. The Indian must have the protection of law. In his wild state he has the *lex talionis*. He becomes a Christian. A drunken white man kills his cow or insults his wife. He could punish the brute, but we have taught him that he must not revenge his wrong, and so the Christian Indian is pitifully helpless. I can take you to an Indian village where property and life are safe, where childhood, womanhood, and old age are cared for, and it is due to the Gospel of Christ.

While missionary work must be carried on in the native tongue, the schools ought to teach the English language. If schools are conducted only in the heathen tongue you not only have no Christian ideas, but when the child has learned to read he has no books. He should be taught in a language which opens to him the literature, the science, and the Christian teaching of the Christian world. The Gospel of Jesus Christ will do for the Indian what it has done for others through all the ages—give him home, manhood, and freedom.

Lastly, we are living in eventful times. One hundred years ago the people who spoke the English tongue were less numerous than some of the Latin races of Europe. To-day one hundred and fifty millions of people speak the English language. When we remember how God made the Greek tongue the language of the world to prepare for the first preaching of the Gospel of His Son, may we not believe he designs to use our English tongue to prepare for the second coming of our Lord?

Brethren, we hear a great deal about Indian problems, negro problems, and problems which hinder all work for God and man. When General Sherman and other officers of the Army were sent out to investigate that awful massacre in Colorado they wrote in their report: "The Indian problem, like all other human problems, can be solved by one sentence in an old book—'Do unto others as you would have them do unto you.'"

BALTIMORE YEARLY MEETING OF FRIENDS.

The joint standing committee upon the Indian concern, submitted the following report, viz:

To the Yearly Meeting:

The committee on Indian affairs has during the past year found little opportunity for usefulness in the field of labor assigned to it.

It is known, perhaps, to all Friends who take any interest in Indian work and who have followed the course of our committee for some eight or ten years past, that we have no official connection with the Government in our labors on behalf of the Indians. Nor are we engaged directly in the work of Indian civilization or education at any agency or with any tribe. Amongst all the schools, industrial or common, and amongst all the missions that are now in existence at the various agencies throughout the West, not one is under the care of our religious society.

The fact that a member of our society is in charge of one of the Indian agencies is our only point of actual contact. This, taken with the circumstance that we are recognized at the Indian Bureau in Washington as trustworthy friends of the Indian and have some influence with Congress in shaping legislation, is all that we can lay claim to as channels of usefulness in this concern.

We continue to have a friendly oversight of the Santee Agency, and are in frequent correspondence with Charles Hill, the agent there, and with John E. Smith, the sub-agent in care of the Ponca Indians in Dakota. They keep us informed of the condition and wants of the Indians in those tribes, and we do what we can to aid them. The usual contribution of Christmas presents to the Ponca children was made last winter and was gratefully acknowledged by the principal of the school and his wife. The little paper for children called "Scattered Seeds" is sent amongst them by the committee more largely than heretofore. During the past year we commenced sending agricultural papers to the Santees and Poncas for distribution amongst the young men farmers. These papers, the agent writes, are very useful and well appreciated.

The annual report of Charles Hill, a copy of which we have, shows a gradual improvement in the condition of the Indians in most respects at the Santee Agency. We regret to notice, however, that an increase of drunkenness amongst the men of the Santee tribe is admitted by the agent. Out of thirty-eight cases that came before the Indian police court for trial during the past year, twenty-one of them were on the charge of drunkenness. The agent expresses deep regret at this and says, notwithstanding his great watchfulness the Indians will stray off to the towns surrounding the reservation and there obtain liquor.

The Indians, both at the Santee and Ponca Reservations, are farming their lands in a manner that reflects great credit on them, and the report of the agent as to quantity and value of their crops makes an excellent showing.

We continued our efforts at the last session of Congress to obtain provision for the appointment of matrons to teach the women of the tribes the art of housekeeping, and had good assurance of success, but were defeated at the last moment by the indifference of a member of Congress whose term of service was about to expire.

We expect to renew our efforts during the coming session, and shall not rest until we either accomplish what we want or discover that further labor will be useless. Every friend of the Indian to whom we have explained our object in advocating this measure, has admitted its great importance and encouraged us to persevere in bringing it about. We propose to ask for an appropriation to pay fifteen matrons to be assigned to the different tribes as they may need them.

Charles Hill, in a letter to the clerk of this committee, thus alludes to this subject:

"The necessity for a matron both at Santee and Ponca becomes more apparent all the time. I hope you will renew your efforts when Congress meets to have an item for pay of matrons included in the appropriation bill."

In further reference to the annual report of Charles Hill it may be well to state that he has requested the Commissioner of Indian affairs to endeavor to have provision made for the Santee children who have been born since the allotment of land on their reservation was completed.

As all unallotted land was taken up by white people these children are unprovided for. It is the desire of our committee, and the intention if way opens, to assist the agent in this effort to secure land for these children by appropriate legislation.

A large number of dwellings and other buildings have been built at this agency during the past year, all the work being done by Indian mechanics. Indian workmen of this tribe earned during the past year \$7,645.55 exclusive of work done outside of the agency not reported.

The new school building at Santee, erected this year to take the place of the old one destroyed by fire last fall, is spoken of in the report as a model structure. It cost \$9,960.62, is heated by steam, and accommodates one hundred and twenty pupils. The industrial training at this school is complete and thorough in its character. As an item of interest in this connection we quote from the agent's report as follows: "One feature of the training for girls was in assisting in the furnishing of the new school building. Crocheting under the direction of the matron 40½ yards of cotton lace 9 inches wide, 29½ yards of wool lace 12 inches wide, 25 yards thread lace 2½ inches wide. This lace was made for lambrequins for windows of the new school building." "The good resulting from the fixing up of the new school building has been almost inestimable, and the pleasant effect produced in trimming the windows and carpeting the floors has interested the pupils as nothing else could have done, making an impression that will certainly be carried to their homes. I consider the teaching of crocheting and fancy work of great benefit to the girls and should be taught in every school. It furnishes employment for many spare moments and keeps them occupied and interested, which time if spent in idleness they would be more liable to temptation."

The schools throughout this agency are spoken of in the report as remarkably successful during the past year. An increased interest is shown by the Indians in the Sabbath schools and much good is being done through their instrumentality.

In fifth month last, in company with Friends from New York Yearly Meeting, several members of our committee and other interested Friends paid a visit of respect to President Harrison and to the Secretary of the Interior.

We were cordially received and our views on the Indian question, which we were allowed to present, listened to with respect. The President gave us the assurance of his full support in any measure tending to the amelioration of the sufferings of the Indians or to the re-establishment of any right of which they have been deprived.

A delegation from our committee took part, by invitation, in the deliberations of the Board of Indian Commissioners at their annual conference held in Washington in first month last, and were impressed with the earnestness of those untiring workers in the cause of Indian enlightenment. We felt, however, as we always do on these occasions, how little, comparatively, we as a society are doing in this broad field of labor.

But perhaps we have done what our hands found to do, and whilst greater opportunities for usefulness seem to have come to others, if we have been faithful in the little we shall not miss the promised reward.

The report of our treasurer shows that the income from our Indian fund during the year has been \$234.98 and our expenditures \$81.43. The unexpended income now on hand is \$405.12.

On behalf of the committee.

JOSEPH J. JANNEY, *Clerk.*

SOCIETY OF FRIENDS (ORTHODOX.)

The number of places at which meetings have been held the past year has increased; the membership of the meetings has been enlarged, and the number of pupils in schools under our notice has been rather greater than in the previous year. Grants of land for school and meeting purposes have been made to the meetings at Skiatook and the Ottawas. The buildings for school and meeting uses have been enlarged and renewed at Skiatook and at the Iowa station, and the funds for a house for meeting and school at the Ottawas have been subscribed, so that a good house will soon be built at that place. With the usual struggles and trials that attend all aggressive Christian effort, there has yet been a gain in almost all directions.

Reports show that there are five hundred and seven members of the meetings in the Indian Territory, an increase from the previous year of one hundred and twenty-two over all losses. It is believed that no other part of the evangelizing work of the society has been attended with more obvious spiritual results than that among the Indians, and although we know how very imperfect is the Christian life of many of the members, we feel that their claims upon us are great, and that they should be remembered in our prayers as joint heirs in our Christian warfare and hope.

The appointment of a superintendent for the work in the Indian Territory, made a year ago, has been satisfactory to the associated committee. His report for the past year gave a general account of the work in the Indian Territory, and showed an encouraging progress during the period as evidenced by the figures above given, and by the information concerning the different meetings and schools under his charge given below.

Grand River Monthly Meeting lies in the northeast part of the Indian Territory, and has had one preparative meeting and four meetings for worship added to it during the year. It now has six preparative meetings, and twelve meetings for worship.

Modoc Meeting had at last report ninety-seven members, of whom seven are white. The meetings have been rather more fully attended than previously and the school has been a useful one. It has been taught by Ida Johnson, who was trained at Earlham College, and has had an enrollment of seventeen pupils. John Hall and his wife have been engaged in religious labor among the people. North of the Modocs are the Peorias, and some meetings have been held with them.

The Ottawa Meeting has increased from thirty-seven to fifty-three members, and has gained in spiritual strength. It was here that Asa and Emmeline Tuttle first labored in the Indian Territory, and through their efforts the sum of \$800 has been collected to build a house at this place for a school and meeting purposes. The house will be built during the next summer, the Indians giving aid in its construction by hauling and other labor.

The Wyandotte Meeting has a reported membership of forty-nine. Jeremiah and Mary Hubbard, who live at this station, have done much to promote the spiritual welfare of the congregation.

Sycamore Meeting, Seneca Reserve, has twenty-one members, having lost two recently. An allotment of 4 acres of land for a meeting house, etc., was made here

and the house has been put up. There is an average of sixteen persons in attendance on first days.

Long's Meeting, Seneca Reserve, has seven members, but the meetings are attended by others who are not in membership.

Seneca Meeting, Seneca Reserve, has fifty-eight members, an increase of nine. They have a good meeting-house, and a Bible school, with an average of thirty pupils. John and Lucy Winney are residing here, faithful elders that watch over and feed the flock. Forty acres of land have been allotted around the meeting-house for school and church uses, as reported last year.

Blue Jacket Meeting, in the Cherokee country, 12 miles north of Vinita, has twenty-two members, the same as at last report.

At Cabin Creek meetings have been held with an attendance of fifteen persons.

Skiatook Meeting, 80 miles west of Blue Jacket, is in the Cherokee country, but upon the borders of the Osage Reservation. It has had a fight of afflictions, yet grows under them. It had forty-three members by a recent report, but now numbers seventy, and a new school-house and meeting-house have been built. Eva Watson teaches the school at this place, with good success.

Shawneetown Monthly Meeting, situated 150 miles south and west of Grand River Monthly Meeting, has now two meetings for worship, one at Shawneetown, with sixty-eight members, and another at Iowa station. Dr. and Rachel Kirk have continued to have their home at Shawneetown, but Doctor Kirk has to be away so much of the time that Robert K. Quiggin, of Cleveland, Ohio, has gone to reside there, and to take charge during Dr. Kirk's absence.

At the Iowa station a meeting-house has been built, and Elizabeth Test and Mary Sherman, supported by friends of the New England Yearly Meeting, have kept up the school and meetings, aided by visits from Dr. Kirk and Robert Quiggin. There are ten members of this meeting, of whom nine are Indians.

Besides the meetings above noted, there have recently been established the following meetings for worship, viz: Afton, with eight members; Peoria, with fifteen members; and Nichols, with fourteen members; while their joint average attendance on first days is ninety-eight persons, members and others.

The Mexican Kickapoos, whose reserve lies between Shawneetown and the Iowas, continue to receive visits and some attention, in the hope that ultimately the Gospel will find a lodgment in the hearts of some of them.

EDUCATION.

White's Institute, Indiana, and five day schools in the Indian Territory, have received aid through the associated committee, and have had a joint enrollment of two hundred and thirty pupils.

The superintendent of the Shawnee Government school and the superintendents of the Wyandotte and Quapaw boarding schools, have kindly co-operated with us in the advancement of religious work. J. V. Summers, United States Indian agent at Quapaw Agency, has also given his countenance to our missionary efforts.

The Government schools for the Eastern Cherokees in North Carolina continue to be cared for by Western and North Carolina Yearly Meetings. The boarding school has had eighty-two pupils, and five day schools have enrolled two hundred and forty pupils.

Kansas Yearly Meeting sustains a school on Douglass Island, Alaska, with about thirty pupils enrolled.

Philadelphia Yearly Meeting maintains the Tunesassa boarding school in western New York, with forty-five pupils. It has never been more efficient in the literary, industrial, and religious training given by it to the girls and boys under its care.

White's Manual Labor Institute continues in excellent condition, and an inspection of its different departments gave much pleasure and satisfaction to the associated committee upon the occasion of their recent visit to the school. Reports from the superintendent of the institute, and from others in charge of its departments, were duly presented to the committee, and increased its interest and sympathy.

There has been during the past year a total enrollment of eighty-six Indian children.

In industrial work satisfactory results have been attained on the farm, in blacksmithing, broom-making, carpentering, and in the work of the shoe and harness shops. The instruction given by this department extends to all labor required on a successful farm of 600 acres, and embraces plowing, planting, sowing, cultivating, harvesting, threshing, milking, feeding, grooming, teaming, logging, wood-cutting, sawing, fencing, the care of implements, and the attendant daily routine. The associations upon the farm and in the house tend to the formation of a good character by the pupils.

A class of seven girls rotate monthly in the charge of chamber work, with that of the sewing-room, dining-room, the cooking, baking, dairy, and laundry work. The

remaining girls, by weekly changes, engage in every department of the household work.

Moral and religious truth is inculcated by personal intercourse with the instructors, by daily collections, by the Bible school, and meetings for worship.

Excepting an outbreak of measles, from which disease all the cases recovered, there has been little sickness.

In the school there has been marked improvement on the part of the pupils. There is an increasing demand by the scholars for improving reading matter. A feeling of kindness exists throughout the school, and the care-takers and instructors express feelings of encouragement as to the results of the efforts of the year.

The Ottawa day school has had twenty-eight pupils enrolled, and its influence has been very positively beneficial.

The Seneca day school has had an enrollment of twenty-six children of whites and Indians. It was taught for two months last winter by Eva Parker to good satisfaction.

The Skiatook day school has had forty-two pupils, and was taught for eight months by Eva Watson, with satisfactory results.

The Blue Jacket day school has had twenty-three pupils, and was continued during eight months.

The Iowa day school has been in session nine months of the year, with thirty children under the care of Elizabeth Test, and with good results.

At this mission a small frame house to be used for school and meeting purposes was built last year, at a cost of \$450. The building of the house pleased the Indians and increased their confidence in our efforts for their benefit. The exertions of those in charge of the mission have also improved the surroundings. Fifteen acres of ground, granted by the Iowa council, have been substantially fenced, the lot embracing the dwelling, garden, and stock inclosures. They have also built a stable, dug a well, and made other needed improvements.

The Indian Aid Association of Friends of Philadelphia Yearling Meeting has contributed during the past two years towards the education of all pupils not aided by the Government, and this year it is giving \$167.50 each towards the support and education of such pupils at White's Institute as the Government does not provide for.

Much progress has been made towards the civilization of the Indians since the Associated Committee of Friends was organized in 1869. Out of about 45,000 Indian children of school age, there were enrolled last year in schools of all kinds, chiefly those supported by the Government, over 15,000, or about one-third of the whole. The proportion of Indians engaged in some industry has largely increased; the tendency of the Indians is towards peace, and conformity to the ways of white people; the public feeling towards them in our nation has generally changed from aversion, hopelessness, or hostility, to a desire for their civilization, and a belief in their capacity to become assimilated by our body politic. Much useful legislation has been enacted on their behalf; appropriations for their education are more and more liberal, and the churches are extending missions among them.

JAMES E. RHOADS.

BRYN MAWR, PA., 1889.

MENNOMTE MISSION BOARD.

The past year has been a year of quiet and steady work in our mission among the Cheyenne and Arapahoes in Indian Territory. Our mission schools at Darlington and Cantonment have been comparatively well filled during the year, the one at Darlington almost to its utmost capacity. The number of pupils at Cantonment was not quite as large as the year preceding, which was probably due to the disappointment of the Indians at that place in not getting a new school-house, as they had expected. The Government barracks, a number of picket houses which have hitherto been used for our mission at Cantonment, are in such a decayed and rickety condition as to be no longer fit for the purpose. In view of this our mission board has erected a large substantial brick building during the past year, which, when finished, will accommodate upwards of seventy-five pupils. As the new building is not fully finished, the work is still carried on in the old buildings, which serve as school-rooms, dormitories, dining-rooms, dwellings for the mission workers, etc. The new building is expected to be finished by the 1st of May, after which we have reason to believe that our school at Cantonment will be better filled with pupils again.

The whole number of pupils attending both our schools in the Territory is about one hundred; these being almost equally divided between Darlington and Cantonment. After the new building at Cantonment is finished we shall have accommodations for at least one hundred and twenty-five pupils, and we hope to have that number intrusted to our care during another year.

A new superintendent, Rev. D. B. Hirschler, has been appointed for Contonment during the past year. Rev. J. J. Kliever, the former superintendent, has been assigned to a new station on the same agency, near the Washita River. Mr. Hirschler, the new superintendent, is a practical physician, having just finished a course in one of the medical colleges of the East. Besides ministering to the minds and souls of the Indians, he will administer medicine and render medical aid in case of sickness. And as the Government has thus far but one physician on this agency, containing upwards of three thousand Indians, and as he is living at Darlington, a distance of 60 miles from Cantonment, it will be greatly to the benefit and comfort of the Indians there to have a physician located in their midst.

As our station at Darlington is but 3 miles away from the borders of the noted Oklahoma country, the settlement of the latter by the whites will no doubt more or less affect our mission work there. If the class of white people coming to this country is of the proper character, it may benefit our work and be a blessing to the Indians. If this be not the case, it may prove a hindrance to our mission and a curse to the Indians.

In view of the fact that quite a number of young Indians who have been at school on the reservation and some away in the States, are now living around Darlington, all of whom are able to understand and speak the English language, and some of whom have been baptized and are professing Christians, but have no church facilities outside of our school room, our board proposes to erect at an early date a suitable chapel at Darlington, wherein regular services will be held for these Indians and all others who may be willing to attend. Funds for this purpose are now being solicited.

In connection with our mission work at our new station near the Washita River, a day school is to be started. Time must show how this will succeed, as it is somewhat of an experiment among these Indians.

Our serious drawback to our school and mission work in the Territory is that some of the pupils leave our schools too soon, some going back to the camp, and others going away to other schools. The consequence is that a great portion of our pupils are small children.

A somewhat increased number of pupils are attending our contract school at Halstead, Kans. Thus far, however, we were not yet able to procure the full number of pupils allowed us in this year's contract. This may be due to the fact that the Department would not allow us to select such children as have been attending any other schools during the past year. This not only debarred us from taking such Indian children as had left the schools they were attending and are now living in camp, but it also precluded us from the privilege of taking pupils from our own mission schools to our contract school. This clause in the contract has, however, been modified so as to grant us the privilege of taking from our mission schools in the Territory to our contract school at Halstead such pupils as are willing to go there. We feel very grateful for this modification of the original contract, as an opportunity is thus offered us to remove some of the older and more advanced of our pupils away from the baneful influences of heathen relatives and associates.

Experience teaches us, as common sense seems to dictate, that it holds much harder to persuade a young Indian to entirely break loose from his heathen customs and uncivilized modes of life where he has these daily before his eyes, and where friends and associates are doing all in their power to dissuade him from doing so, than it will away from these surroundings, surrounded by Christianity and civilization. What a deleterious effect the home influence has upon the young Indian is plainly shown by the example of many of those who have been away to school, who, after their return home, gradually fell back into camp life and their former mode of living. This is not because they desire to do so, nor that they ever expected that they would do so, but it is the bearing on them of a strong influence from those around them which they are yet too weak to resist, and which gradually, and almost unknowingly to themselves, draws them away from the better way, and in a comparatively short time makes the same uncouth Indians out of them they were before, save that they possess a greater amount of knowledge.

It is from this cause that we fully believe in the wisdom manifested by our Government in establishing the Indian contract school system. If it were possible to induce all Indian parents to send their children for a number of years away to some Christian institution, where they would be removed from all home influences, and where they would be surrounded by a Christian atmosphere, there to be instructed in the principles of a Christian civilization, we doubt not the much-mooted Indian question would soon be solved. But as this can never be fully accomplished, and as there will always be a large number of Indian children who can not be persuaded to leave their homes and go to distant institutions of learning, let the Government do what it can; let the churches do what they can, and let the Christian people of our land do what they can, to civilize and Christianize the poor Indians on the reservations, right in their own homes.

But as there are always such who are willing to be educated away from their home the doors of the contract schools should not be closed unto them. There is unquestionably a great part of the work—yea! by far the greatest part—to be done on the reservations. In this work all should unite; and if the admirable plan presented by the Commissioner of Indian Affairs at the late Lake Mohonk conference could be faithfully and fully carried out it would no doubt work wonders. But even this plan should, in our judgment, not supersede and do away with the contract school system. As sure as Christianity must lie at the bottom of all true civilization, as sure it is that Christian instruction, instruction from the word of God—the Bible—must form a vital part in the Indian's education if he is to be truly civilized. This, however, will, in our judgment, never be as fully and as effectually accomplished in the Government schools as it will in the mission and contract schools conducted under the supervision of the Christian churches.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

INDIAN TERRITORY.

Rev. James Murray, superintendent, reports as follows:

This year has been one of toil and success. The greatest obstacle in the way of our success in obtaining property is the title. The Indians have none, and hence can give none; yet we think the title is good, resting first on the tribal law, and this action of the tribe is sanctioned by Congress. The Wyandottes are taking their land under the severalty act, and the agent from Washington told Rev. N. F. Tipton, in charge, that we would have set to us the 3 acres inclosed by our church there. Hence, you see, the Government gives us all we have inclosed. Acting on this your superintendent has inclosed a piece in the middle of the town of Afton, about 300 by 350 feet in size, and secured about the same in Bartlesville. At Afton we have a good parsonage, and the pastor living in it, and have made application to the Church Extension Society for aid to build a church. Since my last report our church at Catoosa, inclosed by a good fence, about 2 acres, has been dedicated. Although the Indians were disposed to make some trouble about the title, it is now settled. Things are moving nicely at Tulsa. Purcell, in the Chickasaw Nation, is in a struggle, but we have a nice house unfinished, and a good Sunday-school, nice lot inclosed. It has been the aim of your superintendent to secure property in and at once occupy the railroad towns. Many tribes are now taking their land in severalty, and every one (mostly) here believes that the Springer bill in some form will pass, and things are pointing in that direction. It is hard to teach this people to give anything, for they have always been receiving, and it is hard to get them to give. Yet, bless God, we are gaining.

The work is progressing, and the applications coming to me almost daily would astonish a person. I could place fifty workers to a good advantage in this Territory. Other churches are pressing in with large appropriations and contesting the ground with us. Our superintendent from New Hope school writes me that the new term opens grandly. Methodist Episcopal Sunday-school and missionary society have been reorganized and things are in good shape. Brother Walburn, from Oak Lodge, among the Choctaws, writes the most flatteringly. Now, I do not want to be sanguine overmuch, but the work is opening, and I firmly believe there is some great change soon to take place in this Territory.

NEW YORK CONFERENCE.

Rev. Abram Fancher, missionary to the Onondaga Indians, reports:

There are on the Onondaga Indian Reservation about four hundred and thirty Indians of different tribes, including women and children. About one hundred of these attend our services, sixty of whom are members of the church. A small part of the others attend the Episcopal Church. Some are pagans and a few are Catholics.

The property consists of a church building worth \$2,000, mission-house, and barn, worth \$1,000. The premises are commodious, and the location beautiful. Much improvement is being made among the people in every way. But for the instability and aspiring restlessness of a few much more might be accomplished.

Our religious services are attended with much interest, and are often seasons of great refreshing. With mingled joy and sadness we are looking to God for help.

The Indian school is conducted by the State, and is taught by the Episcopal minister, and a lady native teacher, who is a member of our church. New building, and all pleasant and harmonious.

Oneida mission.—Rev. B. C. Sherman, missionary, reports:

There are about one hundred Indians in my work. The missionary society owns a dilapidated old church which, with lot, is valued at \$500, the deed having a provision that the Indians shall have a right to its use as long as they shall remain in this vicinity.

The condition of the mission is more difficult exactly to describe. It has improved somewhat in two years past, and yet our Indian Christians are Indians. Still, considering from what they have come, I unhesitatingly affirm that they compare favorably with their surrounding white brethren.

The mission is not declining. The mission has been receiving \$200 from the missionary society, and our conference at its late session requested that the allowance be continued. Also that the church building must soon be rebuilt or the work abandoned.

We have two day-schools supported by the State in State buildings.

COLUMBIA RIVER CONFERENCE.

The committee on Indian work report as follows:

(1) That our examinations of the condition and circumstances of the work on the Yakama Reservation satisfy us that there has been an apparent declension in the number of church members during the past few years; that declension has been largely owing to the fact that our church work has been entirely separated from its connection with the administration of the Indian agency, and not from any great spiritual lapse on the part of the Indians themselves.

(2) That our work among these Indians is now a strictly pastoral and spiritual work and is entitled to the confidence of the church as such. Still we believe that measures should be taken by the presiding elder of the district and the missionary in charge of the Indian work for the establishment of a school or schools for the education of the Indian children, if it can be done without conflict with the manual labor school at the agency. The necessity of this to the civilization and salvation of the Indians as they grow up is so apparent that we earnestly urge immediate attention to it.

(3) We are glad to find that the administration of the agency at present is not unfriendly, but, on the whole, friendly to our missionary work among the Indians. Though the present agent is not, we believe, a church member, yet our missionary, and the Indians themselves, speak of his administration in this regard with confidence and respect. We are glad to record this fact, and express our gratitude to the agent for his kindly interest in the moral and intellectual elevation of the Indian people.

(4) We find that our missionary, S. Gascoigne, reports that there has been an increase of ten full members and ten probationers to the church during the past year, and that the congregations that wait on his ministry are large, and the general spiritual interests of the people improving. Class meetings and prayer meetings are well attended, and family prayer is had in the homes of nearly all our members. He also reports that there is marked and rapid improvement in the intellectual and social condition of the Indians consequent on the influence of the manual labor school at Simcoe, and the Indian training school at Chemawa, Oregon, which quite a number of the Yakimas have attended. The teachers in these schools are moral, and most of them religious, and exert a healthful influence over those who attend the schools, and through them over the entire Indian people.

(5) We believe, after persistent and somewhat critical efforts to inform ourselves in regard to the state of our Indian work, that it has reached the lowest mark of depression consequent on the change of the agency from the care of our church, as it existed for a score of years under Father Wilbur, and with proper attention from the conference and the church, will continue to show itself the chief power in the civilization and salvation of the Indian people. The work needs more than ever a cultivated, an able, and consecrated missionary service.

In view of these facts and conditions, we offer for your adoption the following resolutions:

Resolved, That this conference respectfully request the general missionary committee to continue the same appropriation to the Indian work on the Yakima Reservation that was made last year.

Resolved, That a committee of three, consisting of Dr. Hines, the presiding elder of The Dalles district, and the pastor at Simcoe, be appointed to take such measures as may be necessary and practicable to procure a title to sufficient land in connection with our churches and parsonages to accommodate our work and secure it against future loss.

Resolved, That our Indian brothers and sisters have the earnest sympathy and prayers of this conference, and we assure them that we will do all we can to help them and their people in all good ways; and we do earnestly hope that they will heartily co-operate with those who are sent to labor with them from this conference.

DETROIT CONFERENCE.

Rev. A. R. Bartlett, presiding elder of Marquette district, reports:

We have four missions; one at Iroquois Point, near Sault Ste. Marie, reports six members, and eighteen probationers. Has a Government school, taught by our missionary, Rev. J. S. Hemstock, post-office address Bay Mills, Chippewa County, Mich. Mission in good condition.

Munising Mission, 100 miles northwest from Iroquois Point, has about forty members, and a self-sustaining district school organized under our State school law; outlook fairly encouraging. Kewawenon Mission, located about 100 miles farther northwest, reports about sixty members. Has been distracted in some measure by domestic feuds, but is showing signs of better life, and is, perhaps, our most promising mission. Has a Government school taught by a young lady not connected with our work.

The Hannahville Mission, about 150 miles south of the Kewawenon, and near the shore of Lake Michigan, has about forty members. Had school part of last winter, but depend too much on hunting, fishing, berrying, and log-driving, and absent from their homes too much for the best school or church work.

At Kewawenon a very neat church has been erected during the year at a cost of about \$1,400. This needed improvement, as well as the erection of a commodious parsonage, was made possible by the generosity of Hon. Charles Hebard and sons, who, with their families, aided to the amount of about \$400 toward the erection of each of these buildings, besides obtaining liberal donations from others with whom they held social and business relations. Though not members of our church they have, in many ways, manifested a deep interest in the work of our missionaries.

GENESEE CONFERENCE.

Rev. S. S. Ballou, missionary, reports for the mission among the Seneca Indians on the Tonawanda Reservation:

This reservation is located in Genesee County, N. Y., and is the largest landed reservation in the State. There are nearly seven hundred Indians upon it, whose moral and religious condition, considering that it has been surrounded by Christian and civilizing influences for nearly a hundred years, is darkness itself. There is no sense of virtue among the masses of these Indians. They neither marry nor are given in marriage. The majority of them live together hap-hazard, or marry by the moon, one or six, or a dozen, as the case may be. They retain to a large extent the pagan customs of their fathers, and are in a deplorable state so far as moral and Christian influences are concerned.

(1) *The number of Indians in our work.*—We have connected with our church a membership of eighteen; eight of these have been added during the past year. The majority of the membership are faithful and devoted, and give good evidence of having passed from death unto life. We hold meeting on Sabbath morning and evening; this meeting is conducted by the leader. Our preaching service is upon Friday evening, conducted by myself. Prayer-meeting is also held on Tuesday evening. The meetings are well attended and of interest.

(2) *Property.*—As yet no property is in the hands of the Missionary Society. On my coming here two years ago I found a church edifice commenced. The money so far expended was raised at the Silver Lake camp-meeting. The frame of the building was up, with roof-boards in place and sides sheathed with rough lumber. Not wishing to allow the building to stand in this condition through the winter, I secured a carpenter and together we put the side cornice upon it, and the Indians shingled it so far as to give better protection.

I made an appeal to the pastors of the conference by a personal letter in writing, for aid for this people. What I received has been expended in completing the cornice and shingling and paying the labor. Thus have we struggled. The responsibility of commencing the work was none of mine. There was a necessity for it, and I feel an intense interest in its completion. Our little band of men and women are doing all they can, the women piecing bed-quilts and selling them, and giving the money toward the church; the men laboring for a mere nominal sum, and some without compensation at all. If the means were at hand to inclose it, we could get into it this winter, and could use it until the inside could be finished. If we could get help to the amount of \$250 I think we could manage the rest. If this church were complete we should have a regular attendance of from eighty to one hundred, and a growing work. Our methods are peculiarly adapted to this people, and we are the only church that supports a regularly-appointed missionary among them.

Our church is centrally located, and could we complete it, I have no doubt we might render this people lasting good by bringing many of them to the Saviour. We now hold our meetings from house to house, to our great disadvantage, because

of limited room. I know of no other source whence this help can come, unless the Missionary Society comes to our aid. This reservation is a dark spot and needs evangelistic agency and gospel light as much as any place on the globe.

(3) *Condition*.—We are slowly growing, making some additions, careful to receive only those who give good evidence of change of heart.

(4) *Schools*.—There are no schools except the common school. The State a few years ago attempted an industrial school. Unfortunately, while the building was in process of erection a hurricane swept over it and blew it down. It was rebuilt, but the Indians, from a superstitious notion, utterly refused to allow their children to attend it, and the expense of the State went for naught. The property was sold some eighteen months ago by the State. The common schools are, therefore, the only means of instruction and are poorly attended.

MICHIGAN CONFERENCE.

Rev. J. Eagle, presiding elder of Grand Traverse district, reports:

The number of Indians within the bounds of our Methodist mission is about two hundred; sixty-one members of the church; the rest are unconverted. The property belonging to the Missionary Society is one church; value, \$850. The condition of the mission is prosperous. The schools to which the children are sent are our common district schools.

Rev. D. F. Barnes, presiding elder of Kalamazoo district, reports:

Number of Indians, one hundred and fifty. No property belonging to the Missionary Society. Condition of the mission fair. They are Indians and will be. No schools only district schools, which they attend. These fragments of tribes are dying out. I employ an Indian preacher, and the Missionary Society helps to the amount of \$40.

BIG RAPIDS DISTRICT.

Rev. C. H. Theobald reports concerning the Riverton Indian Mission:

We have three classes, including members and children, of about thirty-five or forty each; total about one hundred and twenty.

This mission has no church property nor separate schools. Their children attend the regular district school.

The spiritual condition of the members is very good. They think much of the service. Most of these Indians do some manual labor.

NORTHERN NEW YORK CONFERENCE.

Rev. Ebenezer Arnold, missionary to the St. Regis Indians, writes:

The St. Regis Indians originated as a clan or tribe in the seventeenth century, gathered out of several Indian "nations," mostly Iroquois, as Jesuit mission converts, and settled on the St. Lawrence River as a Roman Catholic colony.

They were the Romanized savages that under the lead of their priest, "Father Nicholas," or "Old Nick," made the memorable midnight raid upon Deerfield in mid-winter, massacring and burning the town and carrying home the famous "St. Regis Bell."

Their history for the first two hundred years of papal instruction was not creditable to that system, as within the forty years under the leadings of our mission among them they have civilized more than ever before. Our Territory, I judge, contains no Indian clan east of the Mississippi Valley worthy to be compared with St. Regis in numbers and rapid increase, in ingenuity and general thrift, in good houses and neat housekeeping, in good farming and mechanical skill, in dairying and selection and care of stock, in good clothing and equipage, and especially in general chastity and family fidelity.

Yet they are but young in all these improvements, and in most graces yet but mere children. They are illiterate, almost wholly, and, save in the most common commercial towns, shut up in a language not only essentially heathen, but rough, meager, unsentimental, and as changeable as the idioms of dream-land.

The great want of this people is a liberally-devised and furnished mission school—

- (1) Whose grounds and building shall strike those three thousand Indians within 6 miles of it, and as many more within 200 miles, that the great Methodist people mean business.

- (2) Whose furnishing and faculty shall plainly show ability to make intelligent readers, accountants, writers, and scientific scholars of Indians.

- (3) A school which, bearing these promises plainly on every external feature, will soon more than redeem all these promises, and not, like all the Government schools they have ever had, fall so far short as to do them, in most cases, no perceptible good.

(4) A school which, unlike most parochial schools (running opposition to all Government schools), shall, like all our academies and seminaries, supplement them, and thus show their primary utility and also raise them in value and also in credit with the people.

(5) Above all, a school eminently biblical, and of pure, pious spirit and influence. The mission property. It is all in the village of Hogansburgh, which is on a purchase made by one Hogan, near the first of this century, out of the six miles square—the “State-side” reservation, and very central for both ours and “Queen-side,” or British reservation.

It consists of the cemetery and church site, I think an acre and a quarter, and a half-acre parsonage site, both deeded to the missionary society. The church is a neat, plain frame building, I think 40 by 60, all in one room and in good repair, estimated at \$2,500; the parsonage, partly repaired, valued at \$800; both insured at \$2,000.

Brother Arnold also sends the following concerning schools for the St. Regis Indians:

It must be near fifty years since the State of New York built a moderate-sized one-story red school-house in the edge of the village of St. Regis. It is about three-quarters of a mile easterly from the point where the north line of the State leaves the St. Lawrence and runs east through the Indian lands, leaving their “Queen-side Reserve” on the north within and south of the “Big River,” and the “State-side Reserve” on the south, and leaves this State school-house about a quarter of a mile south of this national boundary, and a few, say 30, rods west of the St. Regis River, and 1 mile east of the mouth of the Raquette. There are now four State school-houses and the fifth in course of building, and four provincial school-houses distributed over each reservation judiciously.

In each of these school-houses is kept about half the year, more or less, a small primary inefficient school at an expense of \$1 per week, as for this amount the teacher provides fuel and keeps the house in order and pays her own board and expenses.

I think that the attendance does not average half a dozen to a school in a population of three thousand. Both governments trust these schools wholly to Roman Catholic management. They have no parochial school for these Indians, nor do they need any to keep the people illiterate; these schools do that effectually.

The great desideratum is an academy whose tower could be seen, or whose bell could be heard, by three thousand persons known as Indians—an institution to supplement (not to supplant) these Government primaries, and by its elevation and improving aid give five hundred children within a radius of 200 miles, and especially three hundred within 6 miles, a good common English education.

PUGET SOUND CONFERENCE.

The committee on Indians report as follows:

The Nooksack Indians, about one hundred and fifty in number, situated on the Nooksack River, in Whatcom County, are residing on their own claims, held in severalty. They were formerly under the influence of the Catholic Church, but are now and have been for years Methodists. One hundred and thirty of these people are enrolled in church fellowship. They have two local preachers and one class-leader, and hold their meeting regularly, consisting of singing, prayer, exhortation, and the relation of Christian experience, in which are manifested much spiritual feeling and deep interest.

They are becoming every year more civilized, and are using the improved implements of husbandry in the cultivation of their lands, and are greatly improved in their temporal circumstances. Their old heathen customs are being entirely abandoned, and Christian ceremonies are taking their place in burials, marriages, and especially in their system of doctoring, by which much superstition has been removed from among them.

The day-school has not been so well attended the past year as was desired, on account of many of the children being so distant from the school as to render them unable to attend regularly. Those that attended made commendable progress in their studies under their teacher, Mrs. M. E. Flinn.

The great want of this mission is the establishment of a boarding-house and the appointment of a matron to care for the children. And, as we are informed that the Woman's Home Missionary Society is desirous of taking this school under its care, we earnestly ask this society of our church, through its corresponding secretary for this northwest (namely, Mrs. Daggett, of Boston), for a grant of not less than \$1,000 to help build, furnish, and support a home for the Indian children.

WISCONSIN CONFERENCE.

Rev. J. D. Cole, presiding elder of Appleton district, reports concerning the work among the Oneida Indians:

The Oneida Indian Mission is fairly prosperous, with a membership of two hundred and fifty, a flourishing Sunday school, and a large congregation.

The Indians can do but little toward self-support. They pay about \$30 a year on presiding elder's expense. They do some work for the missionary in the way of providing fuel and cultivating some land belonging to the mission. They raise from \$30 to \$40 per year for missions.

Our missionary, Rev. Joel Howd, assisted by an able corps of local preachers and exhorters, has done very efficient work in a very large and promising field, as the Oneida Reservation, with its 1,800 people, now is.

The mission property consists of 25 acres of fairly good land, a parsonage in excellent repair, a new barn 30 by 40, and a dilapidated old church building that was erected nearly fifty years ago, and, notwithstanding the frequent repairs made upon it, is falling to pieces.

The Indians have already raised about \$500, and will, with proper encouragement, endeavor to raise, with the help we hope to obtain from adjoining charges, another \$1,000. But as it will require at least \$5,000 to complete a church edifice such as the circumstances demand, I do, therefore, most sincerely hope that the most reasonable request made by the Wisconsin Annual Conference for a special appropriation of \$3,000 for this worthy enterprise will be granted.

I also ask for an appropriation of \$400 for the support of our missionary to the Oneidas for the coming year.

Brother Cole also states that there are about nine hundred Indians looking to us for religious instruction, and that there are six schools on the reservation, one under our supervision, one under the Episcopal Mission, and the others under the General Government.

The committee on the Oneida Indian Mission report:

The committee appointed by the conference to consider the interests of the Oneida Indian Mission desire to report as follows:

Having diligently inquired into the work among the Oneida Indians, we are convinced that the labors of our church among them have not been in vain, and that now, with a rapidly increasing population, they need our sympathy and help more than ever.

We learn from those best able to judge of their needs that the Methodist Episcopal church which was built upon the reservation nearly fifty years ago is in a sadly dilapidated condition, and that they must have a new house of worship or the cause of Methodism will suffer.

Your committee, with these facts before them, have adopted the following resolution for the consideration of this conference:

Resolved, (1) That we recommend the building of a Methodist Episcopal church upon the Oneida Indian Reservation, the same to cost not less than \$5,000.

(2) That we request the mission board at its next meeting to make a special appropriation of \$3,000 for this purpose, providing the Indians raise \$2,000.

(3) That as pastors of the churches in the Wisconsin Conference we will heartily co-operate with the authorities having this matter in charge, that a church may be built which will be a lasting benefit to the Indians and an honor to Methodism.

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

INDIAN MISSION CONFERENCE.

Our Indian Missions—with the exception of one among the Kiowas and Comanches, another among the Sacs and Foxes, and another among the Poncas and Pawnees—are confined to what are known as the "five civilized tribes." Our work among these people has been one of the leading agencies in lifting them to that plane of Christian civilization they have attained.

The forty-third session of the Indian Mission Conference was held at White Bear Hill, Chickasaw Nation, beginning October 10, 1888, Bishop Key presiding. Eight preachers were admitted on trial. With this increase the appointments show fifty-three preachers on the effective list, including those engaged in school work, with thirty-two appointments to be supplied. These figures reveal the importance of reinforcing this mission. The conference has on its roll less than two-thirds of the effective men needed to occupy the field that has already been opened. The fact that eight young men were admitted on trial is encouraging, for it shows vitality when a mission conference begins to provide its own preachers. It is evident, however, that for years we must rely chiefly on transfers to meet the growing demands of this conference. Our best men should be sent to these mission fields. Men who are worn out or inefficient in the eastern conferences will be utter failures when they encounter the toil and privation of such a field as the Indian Territory. No conference in our church stands in greater need of strong, able, and consecrated men

than the Indian Mission Conference. It may not be the most attractive field, but it is one which will call for a large measure of that spirit of heroic self-sacrifice which is supposed to attach to the life of the missionary.

Many of the "supplies" and several of the members of the conference are native Indians. They have performed a most important work in the evangelization of their race. God has raised up among them men whose eloquence in their native tongue has been an important agency in the Christianization of their race. Many of them, however, are unable to speak or read English, and hence their range of study is limited. One of the wants of the Indian Mission Conference is a full supply of preachers, native and white, well equipped for the work of the ministry.

In addition to the appointments occupied by our church the presiding elders report that upward of a score of new appointments could be formed if the men and money to sustain them were furnished by the Church.

The statistical report furnishes the following figures: Local preachers, 147; Indian members, 4,954; white, 3,616; colored, 17; total, 8,587; Sunday schools, 129; officers and teachers, 661; scholars, 4,301; churches, 90; value, \$36,475; parsonages, 24; value, \$10,025; money expended for church purposes, \$4,164.73; collections for domestic missions, \$1,000; foreign missions, \$1,171.62.

This conference is moving more vigorously in the line of self-support than at any former time. The collections for domestic missions are providing for the several appointments in the conference and aiding the board in sending the gospel to more destitute regions.

The report on the state of the Church indicates a decided advance in all departments of Church work. There is manifest a decided improvement in the piety of the people. It notes an increase in the devotion of the preachers and the zeal and spirituality of their preaching. As the result many portions of the conference have been visited by gracious revivals.

The schools supported until recently in the Indian missions were Government schools, which, under contracts with the several nations, were carried on by teachers sustained by our mission board. Under this system our church has expended a great deal of money, and doubtless accomplished great good. Many of the leading men in the several nations were educated at Asbury, New Hope, and other schools under the charge of our church. From the earliest history of our Indian missions the school-room has been an important auxiliary in the Christianization and civilization of these people. To this system, however, there were serious objections. As the nations furnished the buildings and paid annually a certain amount for the support of each scholar, they claimed control over the school, which would not allow that freedom and firmness of discipline essential to their proper management. Again, the relations of our board to the schools were subject to political influences and changes. These things lend to the loss of schools for which we had expended a great deal of money. As the plant belonged to the nations, when the contracts were canceled, except in the good we had done for the people, we had nothing to show for the thousands of dollars expended annually for their support. We are now moving on a line which promises more permanent results both to the church and these people. The church will own the buildings and control their management, as with schools of like grade among the whites.

GALLOWAY COLLEGE.

At the last session of the mission board it appropriated \$5,000 to Galloway College, at Vinita, Ind. T., "contingent upon the raising of a like amount by the friends of the institution." Very promptly the "friends of the institution" provided the additional \$5,000, and the walls of the college are now approaching completion. The Cherokee Nation, within whose limits the college is located, secured to the church the title to 160 acres of land within 1 mile of the town of Vinita, located on the Missouri, Kansas and Texas Railroad. This institution is designed for the education of boys and young men of all the different tribes. It will also furnish facilities for the education of the sons of preachers, who, owing to the laws of the five nations, could derive but little benefit from the national schools. It will also be a training-school for the preachers and teachers, who will be important agents in the moral and religious redemption of their race.

We give the reports adopted by the Indian Mission Conference respecting the schools now under its charge:

PIERCE INSTITUTE.

The last term of this school opened the 1st of November, under the management of Prof. J. T. Farriss. One hundred and twelve pupils matriculated, with an average attendance of seventy-five.

At the beginning of the past conference year there was an indebtedness of \$1,600 resting on this institution. This indebtedness has been reduced by the collections

for domestic missions, the proceeds of the school, etc., to about \$732.70. We would recommend that the domestic missionary collections for the ensuing conference year be applied to the liquidation of this debt.

The building on the institute grounds, now used for a boarding-department, was built by J. G. Thompson and W. G. Kimberling at a cost of some \$800. They now offer it to us for \$660. For the want of room for boarding-students a number of applicants have been rejected. Therefore we recommend that the trustees be authorized to expend as much as \$500 for erecting additional buildings, that the aforesaid building be bought, and that the presiding elder of Paul's Valley district be appointed agent to collect funds in the bounds of the district to meet as much of the above as possible; also that Professor Farriss be appointed agent to solicit funds outside of the Territory during vacation in order to meet the remainder of the above liabilities.

We take great pleasure in recommending this school to the parents and guardians of the surrounding country.

ANDREW MARVIN INSTITUTE.

From the report of Rev. J. C. Powell, superintendent of Andrew Marvin Institute, we learn that ninety-eight pupils were enrolled during the past year, and that the session was a prosperous one. Believing the school to be self-supporting, we recommend its continuation under the supervision of the church on that basis.

COLLINS INSTITUTE.

This institution has been recently established by the Chickasaw Nation and the mission board. It is located at or near Stonewall, Ind. T. Said school is a manual labor school, in which thirty pupils are to be provided for. The school is to begin the first Monday in November.

The last-named institution is the only contract school we now have under our charge. From the report of the presiding elder, Rev. J. L. Keener, it has opened under fine prospects of usefulness.

HARRELL INTERNATIONAL INSTITUTE.

This school, under the control of the Woman's Board of Missions of the Methodist Episcopal Church, south, is located at Muskogee, Ind. T., and is beautiful for situation. Rev. T. F. Brewer, A. M., continues to be the efficient, faithful president of the institution that he ever has been.

Its edifice is now a handsome structure, having been enlarged during the summer vacation, at a cost of \$3,000. The rooms are thirty-six in number, ample in size, with fixtures necessary to the comfort of its pupils.

There are five departments in the institute, viz: Collegiate, Academic, Primary, Music, and Art. The recent expenses incurred in anticipation of an enlarged patronage of the school are fully justified in the fact that up to date one hundred and fourteen have matriculated. The ladies in charge of the different departments are worthy and well qualified, having high intellectual and moral polish, and shine forth as stars of no ordinary brilliancy in the galaxy of the educational firmament. Hence parents and guardians having children to educate will do well to patronize Harrell Institute, as the facilities for imparting a high intellectual and moral culture are inferior to none within the Territory. We recommend that Rev. T. F. Brewer be continued as president.

Among the five civilized tribes there is still a large and open field among the full-blood Indians, who can only be reached through interpreters and native preachers. For this an additional force of well-equipped and consecrated men is needed.

Immediately west of the Cherokee, Creek, and Seminole Reservations we find a group of reservations occupied by the Osage, Kansas, Nez Percés, Ponca, Otoe, Missouri, Pawnee, Sac and Fox, Iowa, Kickapoo, and Pottawatomie tribes. We are opening work among them. An industrial school located at or near Arbeka, in the Seminole Reservation, would wield an excellent influence not only among these tribes, but also among the Seminoles and the full-bloods in the western part of the Creek Reservation.

The western tribes on the Comanche, Kiowa, Apache, Arrapahoe, and Cheyenne Reservations appeal to our church for the gospel. Some of these Indians were recently on the war-path, and have been until now inaccessible to the gospel. The policy of the Government of gathering them within reservations brings them within reach of the missionary. Owing to their nomadic habits, but little visible results have been achieved. Our work thus far has been tentative, yet it is yielding important results. Recently the leading chief of the Kiowas, Lone Wolf, appealed to our missionary, Rev. J. J. Methvin, to establish a school for girls among his people.

Those who are familiar with the habits and thoughts of the blanket Indians will realize the significance of the act. The chief, by this step, is preparing his people for the "white man's religion and the white man's ways." If possible, the appeal of this Indian chief should meet a response from the board. We should also, if possible, establish an industrial school at the Kiowa, Comanche, and Apache Agency for Indian boys. With these schools we will soon reach their parents.

Our missionary, by his visits to the Indians in their camps and his preaching to the little companies he is able to gather in these temporary homes, has already scattered the seed of truth among them, and several have expressed their resolve to abandon their old religion and accept the religion of Christ. Most devoutly we trust the board will see its way clear to place the mission among the wild tribes on a solid and permanent basis. We invoke for it an interest in the prayers and offerings of the church.

The opening of the Oklahoma country, which is embraced within the bounds of Indian Mission Conference, will result in its immediate occupation by the whites. It is imperative that our church should promptly extend its operations into that region. To provide for this new work, and properly to supply the older portions of this conference, will require the transfer of at least a score of our most efficient men from the older conferences.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSIONS AMONG THE INDIANS.

THE SENECAS.

The Seneca Mission has passed through a year of unusual prosperity. The fields of Rev. Mr. Trippe, who is in charge of the Alleghany, Cornplanter, Tuscarora, and Tonawanda Reservations, have all shared the blessing. Sabbath services have been regularly held at five different centers, either by Mr. Trippe in person or by the native assistants under his direction, and from time to time goodly additions have been made.

At Tonawanda the little church has been quickened under the labors of Mr. Trippe and his native assistant, and the council of the Tonawandas has shown its increased desire for the instruction of the youth of the tribe by offering to the board the use of a building which was reared some years since by the joint contributions of the tribe and of the State of New York for the purpose of a boarding-school. A good farm of 80 acres is also offered for the use of the school. This agency should be utilized, as among the seven hundred Indians, old and young, of the Tonawanda tribe, there is a large number who would gladly profit by the privileges which a consecutive and thorough education might afford. And these, under proper Christian influence, would, as we may hope, accomplish great good for their people in later years. The council guaranty that the school shall be full. Whatever may be the issue of pending discussions concerning the disintegration of reservations, the division of land in severalty, and the near approach of entirely changed conditions for our Indian tribes, one thing is certain, every year and every day should be improved diligently in the preparation of these wards of the nation for the changes which are imminent and sure to come. It is certainly a challenge of duty to the Christian people of the Empire State that a building and a farm, with many of the appliances needed for an industrial school, are offered by the Indians, and the invitation thus extended to come over to their help.

The women of the Tonawanda church have shown great interest in a sewing-circle, which held suppers, etc., for the purpose of raising funds to repair their church.

On the Tuscarora Reservation Mr. Trippe reports that the Indians give considerable evidence of the good influence of the Gospel which has been preached to them in the days that are past. The field is small, but the work during the year has, on the whole, been successful.

We receive a good report of the native Indian helpers. Though imperfectly educated, they have done good work for the Master.

The result of missionary labor for the past year for the fields, under the care of Mr. Trippe, are summarized as follows:

One church building finished and dedicated; another repaired; nearly \$1,400 raised by the Indians on the various reservations; one Sabbath-school organized; communicants, one hundred and ninety-eight; twenty-five members received into the church; increased self-support, and the ready co-operation of the Indians in all missionary labor.

Cattaraugus Reservation.—On the Cattaraugus Reservation there have been some changes, but a good degree of prosperity has prevailed. In the early part of the

year Rev. William Hall, so long and so faithfully employed in the service of the Seneca Mission, maintained the work though amid the infirmities of advancing years. The girls' school was kept up by Mrs. Frank Bailey, who, after her marriage, remained for some months at her post until others could be found to take up the work.

CHIPPEWA MISSION.

It is at present, as it has been for some years, a day of small things with the Chippewas of Wisconsin. Larger numbers of this tribe are found in Minnesota and on various reserves or portions of reserves. The Chippewas of Wisconsin depend mainly upon the sale of their lumber, and this the great lumber companies are fast wresting from their hands. They are a scattered and discouraged people, and are so widely separated that efforts, either in preaching or in school instruction suffer a great disadvantage.

The little station at Odanah is overrun by the influences which come with the advent of the white man and the establishment of a railway station in the very center of our former missionary operations. Within the last two years the little day school at Odanah has been suspended as a mission school, owing to the opposition which arose against the teacher there employed, and the only work undertaken has been that of Rev. Mr. Blatchford, a half-breed preacher, who has maintained religious services in the little chapel. Forty-two members are now connected with the Odanah church, five of whom were received during the year.

At the outstations lying northward of Hayward, namely, Round Lake, Lac Cour d'Oreilles, and Puhquahwong, faithful work has been maintained by the veteran Rev. S. G. Wright, who, amid the infirmities of age, has traveled over the triangle inclosed by these three stations, in all weathers and with great exposure and hardship. He has divided his labors as preacher and pastor among the three stations, each small and invested with many discouragements.

Mr. Wright has found it necessary, on account of age, to close his labors, and some new provision must be made to supply his place.

At Round Lake, Misses Susie and Cornelia Dougherty have been faithful at their post, carrying on the little school in which for years they have bestowed their self-denying labor, not only as teachers, but as guides in the path that leads to Christ. Nowhere is there a more notable instance of faithful, self-denying, uncomplaining labor for Christ. Cut off almost entirely from associations with Christian friends of their own race, surrounded by scattered Indian families—some Christian, some heathen, but all looking with peculiar reverence to these Christian women—they have held on their way, planting the seeds of the truth, and drawing their reward from the approving love of the unseen Master.

DAKOTA MISSION.

It is a pleasure to read the report of the Yankton Station of our Dakota Mission for the past year, coming to us from the pen of the Rev. J. P. Williamson.

Scarcely anything is more marked in the history of the year than the abundance of the labors of leading men in the Indian churches. It is evident from his letters that this increased efficiency on the part of the Indians in supplying the necessities occasioned by Mr. Williamson's comparative feebleness, has been to this faithful missionary a source of great comfort and hopefulness.

Yankton Agency is the principal station of the mission. Here Mr. Williamson resides, and Miss Hunter has her school. In the midst of the scattered group of the agency buildings, one sees the white wooden church, with the dwelling of Mr. Williamson, and the school-house. The church at this point numbers one hundred and eighteen members, of whom fifteen were added during the year on profession of their faith. The native pastor is Rev. Henry Selwyn, who has for eight years been in charge of this church, and of whom Mr. Williamson speaks as a devoted and eloquent preacher, and a very instructive Biblical teacher.

Hill Church, on the Yankton Reservation, stands about 11 miles east of the agency. At this point there is a small church building, and here, also, the Rev. Henry Selwyn has regular appointments. This church, organized about ten years ago, has now ninety-six members, of whom nine were added by profession of faith during the past year. A Sabbath-school and two weekly prayer-meetings are regularly maintained. Having no resident minister, the church would have suffered greatly but for the care of its three excellent Indian elders. One can not help wishing that all Presbyterian elders were as faithful and zealous as these men. They have labored without reward, maintaining regularly their meetings, and visiting diligently the people, so that now the majority of the Indians in this neighborhood are professing Christians. Winter before last the school in this church was closed through the remarkable orders of the Government with respect to vernacular teaching. During the past winter, however, it was opened again with one of the elders as teacher.

Cedar is another outstation located about 15 miles northwest of Yankton Agency. Mr. Williamson writes: "We have had a vernacular school in this neighborhood every winter for six years until last winter, when the Government orders closed the doors. Although only taught in winter, a year ago last fall the school grew into a church, and this now numbers two elders and twenty-four members, two of whom united with the church the past year. The school has been again opened and put in charge of James Garfield Tiokpaza."

Red School-House is a third outstation connected with Yankton. Concerning this Mr. Williamson writes: "The dance-house, which is the headquarters of heathenism on the reservation, is near by, and its influence has hitherto dominated the neighborhood. Of late, however, the Christian heaven has been at work and we have gained a number of converts, while still others are attending church. One of our faithful elders, Peter Iyduze, has opened and maintained in Dakota vernacular a school in the old house where years before the Government vainly tried to maintain an English school. His Christian influence soon made itself felt. He was winning the hearts of the people when he was taken away by death last January. The school, however, is still continued and has been put in charge of George Black Owl, a young man whom the mission has been educating for several years at Santee."

Lower Brulé Agency is situated about 110 miles northwest of Yankton Agency, on the Great Sioux Reservation. Rev. Henry Selwyn was sent about four years ago, at the urgent request of the Brulé Indians, to open a station at this point, and the work has been continued ever since at White River, a few miles below the agency. The church, organized two years ago with two elders, now numbers thirty-seven members, of whom seven were added during the past year. The Sabbath-school numbers forty. "Under favorable circumstances," writes Mr. Williamson, "no part of the field under my care gives promise of more speedy growth than this, but the question of opening the Sioux Reservation has for two years kept this people in a state of excitement very unfavorable for missionary work. Sometimes in a log-cabin, sometimes in a teepee, our native helper, Joseph Rogers, a Flandreau Indian, has persevered, holding meetings and teaching school wherever he was, always attracting the attention of large numbers."

The Flandreau Indians live about 150 miles northeast of the Yankton Agency, at Flandreau, Dak. They are a small portion of the Minnesota Sioux, among whom our Dakota mission was commenced over fifty years ago, and are the only ones of that particular band of Indians now under the care of our board. The others, constituting seven churches, have been transferred to the Board of Home Missions. The pastor of the church at Flandreau is Rev. John Eastman, a strong, zealous worker for the improvement of his people. There are three elders and one hundred and nine members of the church, nine having been added on profession of their faith during the past year.

Higher education.—The station schools previously alluded to are all of the primary grade. In the lack of higher schools the children who are prepared for more advanced studies now enter the Government boarding-schools at the agencies, or go east to Hampton, Wabash, or other similar institutions. Mr. Williamson writes: "Without reflecting at all on these schools, I may say that none of them meet exactly the want which our mission feels of a training-school for preachers and other Christian workers. Our Indian teachers must have thorough Bible instruction, and moreover their love and sympathy for their people must be maintained, even though it be at the sacrifice of a little fluency in the English tongue and some polish of dress and manners. This needful training is made a specialty at the Normal Training-School at Santee Agency, Nebraska, a school now under the auspices of the American Missionary Association, but originally started by the American Board when the Presbyterians and Congregationalists were united in that society." This school is the best in the country for our purposes. During the past year fifty-three pupils from the field now occupied by our Board have attended at Santee, and we have contributed about \$800 toward their support.

Pine Ridge Agency.—The report of Rev. C. G. Sterling, at Pine Ridge Agency, is also full of encouragement, although it describes a work so recently undertaken, and of course presents in the main the incidents attending the establishment of a new station.

The number of missionaries at Pine Ridge has been increased, Miss Jennie B. Dickson and Miss Charlotte McCreight having been transferred to that point from Poplar Creek, Mont. Their many years of service among the Indians there, and their great familiarity with the Dakota tongue, has enabled them from the day of their arrival to render invaluable assistance at their new station. These ladies are stationed at present at Porcupine Tail Camp, living there in the very midst of the Indians, in the new log-house built for them, conducting services in a new, pleasant chapel, and exerting a marked personal influence over the people. The Indians around them have a strong attachment to the church, and are very regular in attendance, while the children seem especially interested and are doing well in their Bible lessons.

Mr. Sterling's work has been, as hitherto, conducting regular services at the Agency village, addresses to the children at the large Government boarding-school, instructing his helpers, and circuit preaching at the Indian camps. A chapel has been built at the Agency village, and a suitable residence for the missionary. He had previously been living in a log house with a rotten floor and a roof of mud. His only chapel was an old log structure, previously occupied by an Indian trader as a billiard-saloon. Concerning the chapel Mr. Sterling writes: "The new church is still a novelty, and of course draws some who are merely curious to see it; besides, it is in a most conspicuous place, and in the evening is literally a 'light on a hill.'" This pleasant sanctuary, for which the mission had long waited, is in striking contrast to their old dismal quarters. "Upon the whole, the condition of the Pine Ridge field," says Mr. Sterling, "may be described as one of large opportunity. To carry the Word to all quarters and press it upon individual attention is without doubt the true line of future effort."

OMAHA MISSION.

In behalf of the Omahas, the same laborers are at work as last year, and their work has been pursued on much the same lines—preaching and teaching.

The boarding-school for girls and for small boys is under the excellent superintendence of Mrs. Wade. The Government agent says of this school in his report to the Commissioner of Indian Affairs: "I should probably make special mention of the mission school, as it has done excellent work. This school has attained a high state of perfection, and the management is deserving of praise." Under date of April 6, 1889, Mrs. Wade reviews the year's condition of this school:

"When the school opened, September 1, little boys were admitted for the first time in five years. Eighteen boys and twenty-seven girls have been received. They were unusually free from sickness all winter, without even colds, until this spring; and now we are threatened with whooping-cough.

"This year will always be remembered as the one in which the desire of many years was fulfilled. At last we have a place of worship, and it has been blessed in bringing many to the light who did not attend service before. But the old school-room that served for a chapel so many years has many precious associations."

WINNEBAGO MISSION.

Mr. Findley, on the 5th of April, gave a clear and satisfactory review of the missionary work for the Winnebagoes during the last year, as follows:

"I can add but little to past reports as to progress, though I think there are indications of some. The Indians are respectful to the preacher and to his message. Some of them have given glad expression to the prospects of having a church building where they can feel free to attend. Many of them love music, both instrumental and vocal, and would come to services for that reason, if for no other. Some are inclined to be sociable, not in the sense of giving and getting, but seemingly for the sake of companionship.

"We hold services in the Government school-house every Sabbath morning, talking in Anglo-Saxon English and using blackboard illustrations.

"Usually there are from sixty to ninety present; most of them are the school children, and are pretty generally interested. Not many adult Indians attend, because of the size of the room and the lack of welcome."

THE SAC AND FOX MISSION.

The missionary work for this band of Indians, so long neglected, was begun in 1883, at the instance of the Iowa Ladies' Auxiliary. Remnants of several tribes, known in their vicinity as Musquakies, are living on their own land, acquired by purchase, near Tama City, Iowa. They are 1,258 in number, occupy a few hundred acres of good land, but until lately were sadly neglected, ignorant, uncivilized, and entirely without God—their reservation a heathen island in the midst of a sea of Christian life and influence. Miss Anna Skea writes, under date of March 28, 1889:

"In looking over the work from the beginning, we can see advancement, and have great reason for being encouraged; and, viewed by the eye of faith, the unseen and spiritual far exceeds the seen and temporal. The progress made by these Indians since I have known them is remarkable, though others would not see it as I do. Their customs, habits, and way of living have changed very much for the better. As regards their dress, the change is more apparent with the boys and men; very many of them are wearing full suits of citizens' clothes. The women, too, are advancing in this, though more slowly, but as surely. Many of them possess powers of mind and heart that are to be admired, and there are those to be deplored.

"The rude bark-houses which everywhere prevailed six years ago are on the de-

crease. The houses now built are of pine boards, and many have comfortable surroundings. As to farming, it is quite extensively carried on, though they work under many disadvantages. The interpreter is steadily improving, and his home and premises exhibit thrift and enterprise.

"The attendance at the mission-room during the past year has been very good, and we have given a number of lessons from books, though there has been no regularity about them. A few have been willing at times to come regularly for a few days together. Quite a number of young men and boys and a few girls read quite well. All come, young and old, and seemingly expect to be interested or taught in some way, and they seldom go away without having learned something instructive.

"There is a growing interest for something better than their own way of living."

NEZ PERCÉ MISSION.

The Nez Percé Mission has been carried on as usual in various separate departments, the first represented by Miss Sue McBeth at Mount Idaho, where her time and labor have been spent, as for many years past, in the training of native ministers for work among their tribe. Frequent mention has been made of the success of this theological school, for such it must be called. Nearly all the work among the Indian churches of the mission is now carried on by its pupils.

Miss Kate McBeth has carried on a somewhat different work from that of her sister—among the Indian women at Lapwai, where she has been the only representative of the Board, except the native pastor of the Lapwai church. Her efforts have been devoted to the families in and around the station, and she has embraced such opportunities as an incompatible Indian agent has allowed, for instruction among the girls connected with the Government school. Her efforts, however, have been greatly restricted even in Sabbath-school work by the official who should have given full and free opportunity for labor among the Indians. Besides attending to her school duties, Miss McBeth has given a good deal of time to visitation from house to house, among the sick and bereaved.

STATISTICS.

Ordained missionaries	6
Ordained natives	3
Native licentiates	5
Wives of missionaries	5
Unmarried female missionaries	5
Native teachers and helpers	16
Churches	20
Communicants	1,531
Added during the year	154
Boys in boarding-school	32
Girls in boarding-school	23
Day-schools	4
Boys in day-schools	118
Girls in day-schools	105
Total number of pupils	822
Pupils in Sunday-schools	490
Contributions	\$3,054

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH (SOUTH).

INDIAN MISSION.

The character of the population in the Indian Territory is undergoing a rapid change. "The full-blood element," says Mr. Read, "is disappearing, and whites are taking their place. These are of all denominations except our own—a shifting class and very poor. They like to have meetings, but are slow to enter the kingdom or to engage in any Christian work. Our very presence here," he adds, "is like the salt. If not here, how fearful would be the corruption—social, moral, and political. This fact encourages us to stand in our lot amid many discouragements."

The transformation described by Mr. Read, which is fast bringing the Indian Territory into the same condition that is seen in many other communities in the West, is a reminder of important action which was taken by the general assembly of 1886. That assembly "authorized and instructed" the executive committee of foreign missions "to transfer to the executive committee of home missions the entire direction,

control and support of the missions among the American Indians, so soon as the home mission committee shall be able and willing to receive them under its care."

Mr. Read reports that from the early spring-time of last year till late in the autumn he was constantly engaged in meeting his regular appointments. "I have never spent," he wrote in one of his letters, "a busier summer nor a happier one." During this time he aided in several protracted meetings. After the fall meeting of Indian Presbytery he continued his work, preaching at three of the national academies, as well as at the other stations under his care.

Armstrong Academy, under the care of Mr. Lloyd, has continued its good work during the year. Mr. Read mentions that in a visit he made to the academy he found the school full—fifty orphan boys present as pupils—and the teachers hard at work. Capt. W. H. Coit, a Presbyterian elder, is the principal teacher, and Miss Sallie Lloyd is assistant. Mr. Lloyd, besides preaching in the academy, has preached stately in the Bennington, Mount Pleasant, and Chish Oktak churches. There have been additions to these churches during the year, but not more than the losses by death. In the Mount Pleasant church the work has been mainly among the white renters, nearly all of whom, before moving in, were connected with another denomination. The Indians in the vicinity—Choctaws—are either members of the Presbyterian Church, or have a preference for it. It may be said in general of the settlements now springing up in this part of the Indian Territory that the tendency is strong to divide into denominational factions, and in more than one instance our missionaries mention cases in which different denominations—in one case as many as four—have been struggling for the ascendancy in a little community which, taken altogether, would barely suffice to make one church.

Mr. Hotchkin has preached regularly in the Good Land, Six Town, Bennington, and Chish Oktak churches. He is able to speak both Choctaw and English, using one language as well as the other, and he also interprets for others when necessary. He reports seven additions to the Six Town and Chish Oktak churches during the year and contributions amounting to \$203. In speaking of the denominational rivalries now existing in his field, he remarks that "it takes a great deal of forbearance and Christian charity to keep the peace."

Mr. Wright mentions in his report the death of an Indian who had been for nearly half a century a ruling elder in the church. He had borne himself as a faithful servant of Christ, and leaves a son who is also a ruling elder. Such an example well attests the value of mission work. Mr. Wright also reports the erection of a house of worship for the Chickasaw church, which is under his charge. The Indians split the boards with which to cover the house and hauled them, quarried and hauled the stone for the foundations, and hauled all the lumber a distance of 12 miles. Aid was given for the building by our executive committee of home missions and by others.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.

SOUTH DAKOTA.

Great numbers both of Indians and whites are within the jurisdiction, and the church ministers to both races, the work of the Niobrara deanery being among Indians, and that of the Eastern deanery among whites exclusively. The Sioux Indian Reservation is about to be divided into seven smaller ones, and the land between them to be thrown open to settlement by whites. That event Bishop Hare regards as full of opportunity both for evil and for good. "Opportunity for the power of evil to pollute and drag down, as well as for the power of good to purify and uplift. Time will show whether the world or the church will be more on the alert to take advantage of the occasion." There are now 1,445 Indian communicants in the jurisdiction. Of the bequest of \$25,000 from the residuary estate of the late Mrs. John Jacob Astor, \$5,000 has been applied to the establishing of a boarding-school at the Standing Rock mission, and the remainder to a similar school to be called St. Augusta's, near the Pine Ridge Reserve, but not within the Indian country. The bishop thinks that, on the whole, the best results are obtained in schools slightly removed from the settlements, and yet not remote from the conditions in which they will eventually have to fight the battle of life. The bishop's remarks on this subject will be found highly interesting reading.

The report states that of the thirty-four Indian churches, thirty-one were built with gifts from the Woman's Auxiliary, or from individual women. The Indian women are helping toward self-support in their missions by union in guilds, in connection with the auxiliary. At almost every station there is a little band of women saving their mites and making Indian curios in order to secure a chapel.

WYOMING AND IDAHO.

Among the Shoshone Indians a single missionary is at work, but without sufficient money to establish a school such as is almost indispensable to such a mission. Ten thousand dollars are needed to accomplish what seems to be immediately necessary to re-enforce the Indian work.

Turtle Mountain Indians.—Our work among the Indians in the Turtle Mountains goes on apace. Mr. W. Salt, the licensed lay reader and teacher, holds services weekly, and instructs full-bloods and half-breeds in the rudiments of learning day by day. On my last visitation, a few months ago, I was surprised at the progress in spelling and reading and arithmetic made by the children. It was pleasing and touching to hear hymns dear to our hearts, such as "Nearer My God to Thee," "A Charge to Keep I have," "Jesus, Lover of My Soul," sung by these red men and women of the prairie with a warmer heartiness than, alas, we are accustomed to hear in very many of the churches of the pale faces. It was gratifying also to see candidates for baptism and confirmation—and for matrimony too—presenting themselves, with their swarthy faces and in red man's apparel, in that little frame temple so far away toward the north pole. I would that we had a reed organ for this little Church of the Resurrection in the Turtle Mountains. To the Indian in his native state the white man's music is a delightful revelation. He loves to linger where it may be heard. The comforting strains that cheer our hearts thrill his, too. The harmonies of some grand old hymn of the church hold him spell-bound. They speak another revelation to his soul than the monotonous chant or the dull melodies of his old-time war song or his festival dance.

I should be glad and grateful indeed if during the coming year we could rear our school, build three new churches, and three more rectories, and equip five mission halls with lecturns, fonts, altars, and prayer-books and lecturn Bibles; and last, though not least, fitting sacred vessels for the celebration of the Lord's Supper.

God our Father has mercifully helped us hitherto. Thanks be to Him for His loving care! We plead, too, for the prayers and gifts of his children, our brethren, in Jesus's name.

WILLIAM D. WALKER,
Missionary Bishop of South Dakota.

SOUTH DAKOTA.

The Niobrara deanery includes all the Indian reservations within the jurisdiction of South Dakota, and all Indian missions within it, wherever situated; in other words, the Indian field.

The Indian mission owes to its friends a debt which I should vainly endeavor to express. Many of them have maintained their interest in it through all vicissitudes these many years and the interest shows no sign of abating. In the Indian boarding-schools scholarships are supported in greater number than ever.

The Sioux bill.—The requisite number of Indians have signed the bill recently submitted to them for their consent, and the Great Sioux Reservation will, as a result, soon be divided up into seven smaller reservations, and the land lying between be thrown open to settlement by white farmers. This is an achievement of incalculable value. A vast and unmanageable mass of Indian life will then be broken up into comparatively small groups, and the rays of civilization will reach them more readily, as the warmth of the sun acts more promptly on a snow-ball if it be broken into pieces. The event is full of opportunity, but, be it remembered, opportunity for evil as well as good; opportunity for the power of evil to pollute and drag down as well as for the power of good to purify and uplift. Time will show whether the world or the church will be more on the alert to take advantage of the occasion. The Indian's state of mind, meanwhile, is one of uncertainty and almost consternation; like that of men on a vast ice-floe which is about to break up into smaller cakes under the action of the wind. God give grace to me and the noble men and women associated with me to make us equal to this great emergency!

Changes.—The Rev. Edward Ashley has been transferred from Sisseton Reserve to the Cheyenne River Reserve, a larger and more important field. The Rev. John Robinson has severed his connection with the missionary work and has been assigned to the Sisseton Mission. The Rev. A. B. Clark, of western New York, has taken charge of the Rosebud Mission, which has been for more than a year without a head. He has entered upon his duties in a spirit which makes little of difficulties, and patiently and cheerfully moves on to determined ends.

Growth of the Indian work.—The Indian work has assumed large proportions. The clergy number fifteen, of whom nine are natives; the churches and chapels number thirty-three, besides nineteen stations; the communicants number one thousand four hundred and forty-five.

I recorded in my last report the fact that Mr. John Jacob Astor promised me \$25,000 out of Mrs. Astor's residuary estate for the purpose of strengthening and developing the work in which Mrs. Astor had showed especial interest. After conference with him, \$5,000 of this munificent gift was devoted to the Standing Rock Mission (St. Elizabeth's), and is being used in the development of that work by the erection of a small boarding-school, a provision for the children of the church at the Standing Rock Reserve which is much needed. A home for the superintendent of the school has been completed during the year and the school has been begun.

The balance of the gift has been appropriated to the erection of a boarding-school (to be known as St. Augusta's) in Rapid City, just north of the Pine Ridge Reserve. The people of that town have subscribed \$3,000, in order to secure this public improvement. Difficulties attending the securing of title to property have caused many delays, but I am in hopes that this building will be under way before the end of September.

Among the reasons which led me to locate the school in a town near the Indian country and not on an Indian reserve were the following:

A title to land can not be obtained in the Indian country, and the permanent occupation by the Indians of any given locality is uncertain. I did not think it prudent, therefore, to increase the number of expensive buildings in the Indian country. On the other hand, good titles, permanence of population, and large donations can be secured in towns near the Indian country. Buildings put up in such places increase in value, and should they cease to be available for the Indians would become available for the church's work among the whites. Moreover, I think that, on the whole, the best results attend the school work done in such towns. The children placed there are removed from the wild ways and lethargy of their people, and are surrounded by the civilization and energy of the white man, and yet are not cut off from occasional intercourse with their own parents nor from the conditions in which they will eventually have to fight the battle of life and make their living. Besides, the substantial aid to be obtained in such towns is not to be overlooked.

New churches.—A tornado tore to pieces last spring the newly built Emmanuel church on the Cheyenne River Reserve; but the noble woman who provided a year or two ago for the erection came forward and gave orders for its re-erection.

The old log church at White Swan's settlement, Yankton Reserve, has been taken down and the available lumber made use of in the erection of a better church in a better location. The chapel of the Holy Faith (Wabasha Chapel) has been enlarged to nearly double its former capacity to meet the needs of the increased attendance. At the Pine Ridge Reserve, St. Peter's Chapel and St. Julia's, reported last year as begun, have been completed. Mrs. Astor provided for the first-named chapel by a gift before her lamented death, and the Woman's Auxiliary, of Chicago, put up the other chapel as a memorial of their late president—a faithful friend of the Indians—Mrs. W. H. Vibbart.

Woman's Auxiliary.—The Indian women have been more than ready to fall into line with this important auxiliary to the work of the church. There is hardly a station where there is not a woman's guild, and hardly a guild which is not in union with the Woman's Auxiliary. These guilds in some cases seem to spring up almost spontaneously. After the first notice we have of the desire for the church in a wild camp is the existence of a little band of women who have formed themselves, after the manner of their sisters in some other camp, into a guild and begun to save mites or make Indian curios in order to secure a chapel.

Boarding schools.—Miss Amelia Ives, who was for many years the efficient principal of St. Mary's School, has lately been placed in charge of it again. Otherwise the schools remain in the charge of the persons who have been over them for several years past. The boarding schools now in operation are as follows:

St. Paul's Boarding School (boys), Yankton Reserve, Mrs. Jane F. Johnstone, principal.

St. Mary's Boarding School (girls and boys), Rosebud Reserve, Miss Amelia Ives, principal; Miss Mary S. Francis, teacher.

St. John's Boarding School (girls), Cheyenne River Reserve, Mr. J. Fitch Kinney, principal; Mrs. J. Fitch Finney, house mother.

Hope School (girls and boys), Springfield, Rev. W. J. Hicks, principal; Miss Maude Knight, teacher; Miss Bailey, teacher.

The average attendance at St. Paul's has been forty-five; St. Mary's, forty-five; St. John's forty; Hope School, thirty-six.

The work in these schools is of the cost-exacting kind, and the hindrances which embarrass their efficient management in the wilderness can be imagined; but the testimony of those at work in them is that the children engage their interest and affection, and effort brings many rewards. I trust that the friends who have done so much for these prized institutions in the past will not grow weary of their work. Surely if weariness begin anywhere it should be at the Niobrara end of the line.

St. John's William Welsh Memorial School.—In my last I recorded the beginning of a new building for one of the boarding-schools of the Niobrara Deanery, which has long carried on its noble work under especial embarrassments—St. John's, Cheyenne River Reserve—the building to be erected out of a fund raised several years ago for the erection of a memorial to the late William Welsh by those who knew that to him more than to any one man the Niobrara Mission owes its existence. The building was completed last fall, and, thanks to the practical ability and constant superintendence of the principal, J. Fitch Kinney, proved on my acceptance of it from the contractor, substantial, commodious, and attractive, and in all respects just what the friends of the school and those who work in it would desire.

WILLIAM H. HARE,

Missionary Bishop of South Dakota.

SIoux FALLS, S. DAK., September 1, 1889.

AMERICAN UNITARIAN ASSOCIATION.

OUR INDIAN WORK.

The Montana Industrial School, the only organized Indian educational and missionary work of our denomination, enters upon its fourth year under very encouraging auspices, free from debt and generally well equipped for its good work. During the last summer, \$1,000 was raised by contributions to build and equip a workshop which was needed to carry out the industrial objects of the school, as well as to meet the requirements of our contract with the Indian Bureau, under which the school receives \$108 for every Crow Indian pupil of school age who is clothed, fed, instructed, and cared for by it. This workshop is now completed, and has already proved a great advantage to the school, as well as a convenience to the freighters and the traveling public. We greatly need a competent mechanic to take charge of it, who shall be in sympathy with the objects of the school and the religious views of its managers.

The school is located on the Big Horn River, 7 miles from Custer Station, on the Northern Pacific Railroad, on the mail stage route to Fort Custer and the Crow Agency 30 and 40 miles distant, respectively, over which there are now much travel and, heavy teaming. A railroad is about to be built from Custer Station down the valley of the Big Horn, which will pass through the school land and have a watering station three-fourths of a mile from the school buildings. The quarter section of land set apart for the school use, which we have named "Ramona Ranch," has been inclosed with a substantial wire fence. When the work of allotting homesteads to the Crows under the Dawes bill is completed, the unassigned lands will be thrown open for settlement, and a title to Ramona Ranch will doubtless be granted by the Government to the American Unitarian Association for school purposes. The rapid growth of the Territory, now about to become a State, and the settlement by whites of the unassigned lands upon the Crow Reservation, but emphasize the importance of educating, civilizing, and christianizing the young Crows, that they may be enabled to hold their own with the pale faces with whom they will soon be thrown in close contact.

The school is gradually but steadily gaining the confidence of the tribe, many of whom, however, still look upon it (as they have heretofore had reason to look upon other enterprises of the white man) as some kind of a scheme for making money out of them. As, with the exception of the visits of Catholic priests, no missionary work had been attempted among them till the Montana School was opened, they were naturally slow to believe that any such costly enterprise would be undertaken simply for their benefit. There are many indications, however, that they are beginning to realize both the value and the necessity of the white man's training for their children, and that the future success of the Montana School will depend upon the measure of its support by the churches, societies, and individuals of our faith.

The school has now thirty-two pupils enrolled. It has a capacity for fifty, but has as many as can be cared for with its present force. An assistant teacher will be

needed when the school's quota is filled. The children are docile, affectionate, and intelligent, readily adopting the ways of civilization.

Mr. Bond writes that while he has the use of a range that would support a thousand head of cattle, yet for want of means to purchase a small herd he has to pay large prices for beef, instead of being able not only to furnish all the beef wanted for the school, but to supply customers at a good profit, thus reducing the current expenses. The school should be provided with the means to buy what stock is needed for its economical management; and your Commission invites special contributions for this purpose, and also for the purchase of a pair of horses to supply the place of two lost by an epidemic during the past year.

The Montana School, while carried on under the auspices of the American Unitarian Association, depends for its support upon the voluntary and special contributions of the societies and individuals of our faith. That support should be guaranteed by permanent pledges that it may be relieved of its present state of uncertainty and anxiety.

The receipts of the school from all sources for the year ending April 30 have been \$9,774.16, in addition to which valuable contributions of clothing, bedding, books, pictures, etc., have been received and forwarded.

The total cash contributions and receipts for the establishment and support of the school from July 1, 1886 (when the location was selected), to May 1, 1889, have been \$23,522.93.

Of our three hundred and eighty churches, one hundred and thirty-one are represented by cash contributions, and of these fifty-one have also made valuable donations of materials, twelve have made contributions of material only, making one hundred and forty-three churches that have shown an interest in this Indian work, and leaving two hundred and thirty-seven churches as yet unrepresented. As many of these are struggling societies, receiving aid themselves or finding it hard work to maintain themselves without assistance, this is perhaps as good a showing in behalf of a work of less than three years' growth as could be expected. But, as this Indian mission has been undertaken under a strong conviction of a high religious duty which we owe to that much-wronged race, as well as in fulfillment of pledges made years ago to the Government, it is earnestly hoped and believed that all our churches will eventually identify themselves with it by aid, however small, in money or material.

Of the \$23,522.93 which has been contributed for this school since its inception, about \$10,000 has been expended for the "plant," consisting of buildings, furniture, vehicles, implements, live-stock, fences, roads, bridges, etc., the rest for the annual current expenses, such as wages, provisions, freights, repairs, clothing, traveling expenses, and incidentals. To meet these current expenses, exclusive of any additions to the plant that may be found desirable, and for which special contributions will be solicited, it is estimated that for thirty pupils \$5,000 and for fifty pupils \$6,000 a year must be raised, in addition to the amount received under our contract with the Indian Bureau. It ought not to be a difficult matter to raise \$500 a month among all our churches for the support of this, our one Indian Mission School. No one at all acquainted with what has been already accomplished in the way of Indian education and civilization, under obstacles which now hardly exist, with the remarkable results of the Hampton, Carlisle, and some of the reservation schools, or with that wonderful work of William Duncan at Metlakahtla, can for a moment doubt the capacity of the Indian, under proper training, for our civilization and citizenship. And no one at all familiar with the history of the cruel wrongs which he has suffered at our hands can doubt that it is our imperative duty as a nation and as individuals to do now all that can be done to fit him for the new life of civilization upon which we are forcing him to enter. We have prospered as no nation ever before prospered in the land of which we have despoiled him. We have swarmed over his hunting grounds and compelled him to give up his wild life. He has submitted to the inevitable, buried the useless hatchet, and is ready to adopt our ways if we will but teach him how. Much has been done to this end by other denominations, who are now expending about \$1,000 a day in the work of Indian education. We have but just begun to do our part. Let us at least support worthily and cheerfully this, our one Indian school, which is already in that Montana wilderness a center of civilization and light to both races.

For the Commission.

J. F. B. MARSHALL,
Secretary.

E.

PROCEEDINGS OF THE LAKE MOHONK CONFERENCE.

FIRST SESSION.

INDIAN EDUCATION.

The seventh annual meeting of the Lake Mohonk Conference began at the Lake Mohonk House, Ulster County, N. Y., on Wednesday, October 2, 1889.

The conference was called to order at 10 a. m. by Mr. A. K. Smiley, who extended a cordial welcome to those present. He expressed the hope that, as in previous years, a spirit of kindly feeling might prevail. Difference of opinion he hoped would be freely expressed. That is the only way to get at truth. But he trusted that this would be accompanied by a spirit of concession, so that finally on Friday, when they came to make the platform, they would all be able to unite upon it, as in previous years. He felt that the prayer offered by their Indian brother, Rev. Mr. Coolidge, was a fit opening for the Conference. With a single eye they should all look to the best interests of the Indian. Never before had they had such a large and distinguished company. Beginning at the very highest station in the nation, the Army, the Navy, the law, and many departments of the Government were represented, not forgetting the Indians whom they saw before them. He nominated General Clinton B. Fisk as presiding officer, who was unanimously elected.

ADDRESS OF GENERAL CLINTON B. FISK.

To be thus unanimously called for the seventh time to preside over the deliberations of the Mohonk Conference is an honor not to be lightly esteemed. It is especially grateful to me, who lacked about five million votes of being made President on another and different occasion. If my friend Smiley and the host of other friends grouped about him are better satisfied to continue the ills they already have than to fly to those they know not of, then I must gracefully submit. It is, indeed, an honor to be deemed worthy of a place in this Conference, where for seven successive years, at the bidding of our generous host and hostess, we have come to discuss and promote the welfare of the Indian. Many who sit here have been in attendance every year. We welcome a large number of distinguished persons this morning, who for the first time enroll as members of our Conference. They may be interested to know that this movement grew out of a good thought in the heart of Mr. Smiley, who had for many years been one of the most faithful members of the Board of Indian Commissioners, a Board now twenty years old, created at the instance of President Grant among the first measures of his first administration. Our great soldier President established what was termed the "peace policy" in the conduct of Indian affairs. He invited to his aid certain citizens from civil life, who, by the terms of the law by which they were appointed, were to serve gratuitously. I believe I am the surviving senior member of that Board, through whose instrumentality a wonderful revolution in the administration of Indian affairs has been accomplished. Mr. Smiley was appointed a member of the Board by President Hayes more than ten years since. Mr. Smiley's connection with the Board led him to reflect upon the necessity of interesting a large number of the friends of the Indian in a conference where there might be calm deliberation and wise conclusions. Like every wise man, he consulted his good wife on the subject. That noble woman quickly solved the problem by saying: "Albert, thee must call a hundred or more to meet at our house, as our guests, and with them organize the Mohonk Conference." It was done; and hither have come the increasing tribes of Mohonkers at each returning autumn.

Hither comes this morning, for the first time, ex-President Hayes, who gave to the country one of the wisest and cleanest administrations that ever blessed the country. We welcome General Morgan, the new wisely chosen Commissioner of Indian Affairs. Here, too, are the brothers Wayland, one the Dean of the Yale Law School, the other the accomplished editor of the National Baptist, sons of Dr. Wayland, whose

Political Economy and Moral Science we studied, and, alas, too much of it forgot. And here, for the first time, we greet Rev. Dr. J. M. Buckley, the able editor of the *Christian Advocate*, who never fails to give reasons for the faith that is in him. By his side sits Mr. Barrows of the *Christian Register*. In fact, our editorial group is something to be proud of. In this Conference sit Dr. Abbott of the *Christian Union*, Dr. Ward of the *Independent*, Mr. Barrows of the *Christian Register*, Dr. Buckley of the *Christian Advocate*, Dr. Ferris of the *Christian Intelligencer*, Dr. Wayland of the *National Baptist*, Dr. Dunning of the *Congregationalist*, Dr. Gilbert of the *Advance*, and a large representation of the secular press. Surely, there are "chiefs among us takin' notes," and what we do and say will be heralded to the world.

Several gentlemen have been invited to prepare papers. We shall endeavor to have those presented and followed by addresses. In most cases, we shall hope to have some one who has been selected for the purpose appear with an impromptu speech, ten minutes long. Discussion will then be opened to the conference at large. Twenty minutes will be allowed for papers, ten minutes for addresses. Unless you are speaking exceedingly well, I shall call you down on the spot.

General Whittlesey, secretary of the Board of Indian Commissioners, who is generally posted with regard to Indian affairs, will give us a résumé of the legislation for the year and of the progress of Indian affairs generally. That progress has been very great. In no year in the history of Indian affairs have we made so much progress as in this. Indeed, we have been making progress all along since 1887, when the "Century of Dishonor" was closed by the passage of the Dawes bill. We began in earnest then to make the Indian somebody, making him our equal as rapidly as he can possibly come to that position, governing him by the same laws that govern us, punishing him as the white man is punished, giving him the same protection as we receive. Allotments are being made on several reservations; and there is a general interchange of earnest thought among the Indians at large about the immediate future, when they shall all become citizens of this Republic, the tribal relation being entirely dissolved, and the Indian owning his own home. The first report of the Board of Indian Commissioners, twenty years ago, declared for nearly all the great reforms which this conference has urged for many years. I suppose that all other influences combined have not been equal to the power of the Mohonk conference in matters of legislation. Our committees have had influence with the committees in Congress, and with the President of the United States, and the Commissioner of Indian Affairs, aided by our uninterrupted and plentiful letter-writing to members of Congress. One member said to me the other day "I had sixty letters, and all about one thing." We must remember how much influence that may have upon our own members of Congress. They like to look after their constituents; they love to be exhorted to do the right thing by those of us who vote for them.

On motion of Mr. H. O. Houghton, of Boston, Mr. J. W. Davis, of Boston, and Maj. J. C. Kinney, of Hartford, were elected secretaries. Mr. Augustus Taber, of New York, was elected treasurer, and the secretaries and treasurer were constituted a publishing committee.

On motion of Dr. Lyman Abbott, it was voted that a committee of seven on resolutions be appointed by the chair, who should present after the discussions a platform for the action of the convention. The chair subsequently appointed the following committee: Dr. Lyman Abbott, Dr. J. M. Buckley, Mrs. Sara T. Kinney, Dr. W. Hayes Ward, Prof. Francis Wayland, Miss Kate Foote, James Wood.

INDIAN LEGISLATION DURING THE LAST YEAR.

[By General E. Whittlesey, secretary of the Board of Indian Commissioners.]

As I had no intimation that such a request would be made before I came to this meeting, of course I have had no opportunity to look over the acts of Congress. But from memory I think I can give the prominent points of legislation in behalf of the Indians since we met last fall.

In the first session of the last Congress, a very large number of bills were passed affecting Indians; but the majority of them were for the benefit of whites rather than Indians. They were bills authorizing rights of way for railroads through Indian reservations. Of these I need not speak. Just at the close of the first session of the last Congress, one important bill affecting the matter of allotment of lands was passed. It gave to the Secretary of the Interior the right to accept a relinquishment of previous allotments that had been made under old treaties where Indians preferred to take their new allotments under the bill of February 8, 1887, which we call the "Dawes bill," or "general allotment bill." That we regard as a very important act, because it relieved the agents making the allotments of the difficulty which they found upon almost all the old reservations. Indians had taken small allotments of land and had received patents for them in some instances; but they were debarred from taking allotments under the new law. But under the new law they could get

a better position and a larger allotment, and therefore this act was passed. We regard this as a very important and beneficial act. During the last session of the Fiftieth Congress, the principal measures affecting Indians all bear upon one point; that is, the breaking up of reservations, making the Indians citizens, to be treated as men and no longer as "Indians not taxed." One of these relates to the Indians of northern Minnesota. A bill was passed authorizing a commission to negotiate with all the Chippewas of northern Minnesota for the relinquishment of their surplus land, and their removal to the White Earth Reservation. This is large enough to support all the Indians, is very beautiful, has abundant prairie land, timber land, and abundant lakes and streams. Whether the commission has succeeded in carrying out the purpose of that act, I do not know. I have not seen the official report. It is reported that they have succeeded in that negotiation, and that the Indians relinquish from 2,000,000 to 3,000,000 acres of valuable land, and the payment for that land is to be funded for their benefit.

Another important measure is the Sioux Reservation bill, with which you are all more or less familiar. The act of two years ago failed; but the act of the last session of the last Congress has been carried out. That provides for the dividing up of this immense territory occupied by several distinct tribes of Dakota Indians into distinct and separate reservations, and then the sale to the United States of about half of the whole territory—about 11,000,000 acres. A commission was appointed to negotiate with them, to get their consent to this measure. That commission has also succeeded. General Crook was at the head of it.

Another measure, which was one of great importance, was the purchase from the Creek Indians of the Indian Territory of that tract of land in the center of the Indian Territory known as "Oklahoma." That certainly was a very important step forward for the Indian Territory. The Creeks themselves, through their representatives in Washington, proposed this sale. It was not forced upon them. There was no act of Congress providing for it beforehand, but they themselves suggested it. The agreement was ratified by an act of Congress and by an appropriation of money, over \$2,000,000, in payment for that country, which is now given up to the settlement of whites, in the very center of the Indian country. The Creeks and Seminoles joined in this. They owned it jointly. Now we are told that the Choctaws, occupying a large tract of country, are also beginning to talk about dividing their lands among themselves and offering to sell the surplus to the Government. Finding that the Creeks have obtained large sums of money in their treasury, they think that it would be a good thing for them to have a large sum placed to their credit in the Treasury of the United States for lands which they are not using and can not use. It seems to me that the example which the Creeks have set will probably open the whole Territory for settlement, and thus bring in all of that Territory into the cluster of States

A commission was also authorized by Congress to negotiate with the Cherokees for what is called the Cherokee Strip. That tract of country just south of Kansas contains 6,000,000 acres of land. The Commission have not been able to accomplish anything. There is a strong opposition on the part of the Cherokees; and that opposition will not be overcome for a year or two.

Now let me speak of two or three measures which ought to have passed, but were not. One of these measures this conference and the Board of Indian Commissioners and the Indian Rights Association have been urging for years. That is a bill for the relief of the Mission Indians of southern California. It passed the Senate three successive times, but failed in the House. There was another for the relief of the Indians of Round Valley in the northern part of California. It passed the Senate twice, but failed in the House. Another measure, which we urged very earnestly last winter, was for the relief of the poor Stockbridge Indians, who, since they left Massachusetts a hundred years ago, have been ordered repeatedly again and again to move on and move on; and they have been moving on until they are pretty nearly exhausted. There are only a few of them left. There are great troubles among them on account of the eagerness of the people around them to get hold of their land. We strongly urged a measure for their relief last winter; but that failed.

Another measure was presented to Congress, and urged very earnestly by the people surrounding the Oneida Indians in Wisconsin. That measure did not seem desirable to us who were on the watch; and by "us" I mean Professor Painter and myself. But in this case I mean especially Mrs. Hiles, of Wisconsin, who has taken great interest in this matter. This measure provided for the allotment of the Oneida lands to the Oneidas, giving them the right to sell again, just as a white man can when he takes up a homestead; and the object of it was to get possession of those valuable pine lands just as soon as possible by the surrounding people. Fortunately, by the exertions of Mrs. Hiles and others of us who were in Washington, that measure was defeated. And now, under the general allotment bill, the lands of those people are being allotted to them by an agent appointed lately; and Mrs. Hiles, I hope, will give to the conference an account of the happy results of the defeat of that proposed

Oneida bill. She has been among the Indians during the last summer, and knows all about them.

There is one other matter which Mr. Painter reminds me of. A measure was introduced for the removal of the Southern Utes of Colorado. There has been for a long time a determination that no Indian should remain in Colorado. The representatives in Congress from that State have succeeded in removing all the Indians who once occupied that large territory, formerly Los Pinos, and carried them over into Utah; and this was the measure introduced, I am sorry to say, for the removal of the Southern Utes from southern Colorado over into the Territory of Utah. It passed the Senate, but did not pass the House. We regard it as a very unfortunate move. These Utes were moved only a few years ago out on that reservation. Their lands were surveyed at great expense. I think they were moved during President Hayes's administration, and portions of the lands were allotted. Some of the Indians have settled down to farming. They have, unfortunately, a good reservation where they are—a reservation with good land and capable of cultivation. I say "unfortunately," because that fact fixed the eyes of greedy people, who are living in other parts of Colorado, upon it. It was through the earnest efforts of these people that that measure was passed by the Senate last year. We hope that that move will be defeated, and that they will not be compelled to go. A commission was sent down there to get their consent for the removal; and, by offering them a large amount of money and stock, they were finally persuaded to consent to the removal. But that has not been ratified. We hope it will be defeated.

Another matter of importance is legislation for the establishment of a court in the Indian Territory, one of the very best things that have been done. We have been urging this measure for a dozen or fifteen years. It has been provided for by the legislature during the last year.

Mr. H. O. Houghton, of Boston, then read the following paper:

INDIAN WORK.—WHAT ARE THE BEST METHODS OF PROSECUTING IT IN THE FUTURE?

As the best evidence of the progress of humane sentiment respecting the Indian, we rarely hear the brutal remark now that the "only good Indian is a dead Indian." For this growth of public sentiment in the right direction we can not fail to recognize the influence of the earnest work of private individuals, of the various Indian associations, and especially of the Mohonk Conference, which brings together persons of all shades of opinion and from all parts of the Union. From these and other sources we have been able to obtain more accurate knowledge of the condition of the Indian both on the reservation and outside of it. That the reservation system only continues, and does not improve the original tribal and barbaric condition, is shown by the testimony that has been given in this conference of the degradation exhibited on the reservations in the great State of New York, in the midst of the highest development of civilization of the present time.

The great problems that now confront us are the civilization, education, and Christianizing of the Indians.

(1) The last work has been left chiefly and properly to the churches and the missionaries. That it has not been well done no one has a right to say, unless he can show better results from other agencies. This phase of the work should be left as much as possible to the churches, and the more exclusively they devote themselves to it the more fruitful will be the results. Their work is but a part, yet a most important part, of the work of bringing this people from barbarism to civilization.

(2) *Education*.—As has been ably argued in this conference, this work properly belongs to the State, and it should undertake it as soon as it can maintain schools equal or superior to those now under the control of private organizations, and the work should be prosecuted in a broad and catholic way. Whatever makes the State great and strong and wise should be imparted to the Indian to make him a constituent part of the same.

(3) *Civilization*.—This is perhaps the least important of all the problems to be solved; but it is the first, and in many ways the most difficult. To the necessities of this work and the obstacles in the way of accomplishing it I propose to confine myself chiefly in this paper. It involves the breaking up of the tribal relation, the allotment of lands in severalty, and the equal protection of the Indian with all other citizens under the law. I need not rehearse here what progress has been made in these several directions. It has been substantial. Some Indians are now citizens; allotments of land in severalty have been and are being made to them; the protection of the law is being thrown about them, inadequately, doubtless, but public sentiment and the sense of justice will insist eventually that this shall be made adequate. The course for the future, then, is to work on these lines until we find every Indian within the boundaries of our country an independent citizen, tilling his own acres or supporting himself by some handicraft, and no longer a ward of the nation. The work of bringing about this desired result is committed not only to private in-

dividuals, who are moved to undertake the work, but also to the various Indian associations. It is of the greatest importance that the object to be attained should be well defined. While methods may necessarily be diverse, yet they should be harmonious. If we could realize in the work the vision of the prophet Ezekiel, and all our associations be "as if it were a wheel in the middle of a wheel. * * * When those stood, these stood; and when they were lifted up," these lifted up themselves also; "for the spirit of the living creature was in the wheel."

The great problem in our civil policy is unity in diversity and it is the same here. Each individual reformer has his specific, by means of the use of which all maladies are to be healed; but the patient is sure to die under the application of so many and diverse remedies. We need, as in the body politic, a final court of arbitrament, which, while declaring as well as creating public sentiment, shall by its own character be able to harmonize and energize the work of the local associations. This conference, by its very organization, seems to come the nearest to this desired final court of arbitrament. As I said before, its members come together from every part of our land. They are drawn hither by no mercenary interests, but only from their common interest in the welfare of the Indian. They come from all the leading professions and occupations of life. Many are persons of large experience in and knowledge of Indian affairs, and have no badges of office except what character and high purpose always give. Besides, the relation of host and guests, while it gives all the freedom of fireside talk, represses, by the very freedom of hospitality which surrounds it, any unseemly demonstrations or the exhibition of angry passions.

Local associations need just this restraining influence. Circumstances may give them a strong local coloring; comparatively unimportant matters may be unduly magnified; ambitious members may want to engraft other reforms upon this Indian question. The ordinary reformer is very apt to think that his mission is to reform all the wrongs that exist, and is very uncharitable if all do not agree with him. Such is not the history of the great reforms of the world. The great teacher of mankind kept to his specific work, and bade his disciples to "render unto Caesar the things that are Caesar's." The great apostle knew only "Christ and him crucified." Luther rang all the changes on the words, "The just shall live by faith," and confined himself to them. Wesley was a man of one book. Their reforms have permeated the world.

Therefore, I say, in conclusion, let the work of all the friends of the Indian, either as individuals or associations, be one work, avoiding all entanglements with outside objects or questions. Let the motto be, "This one thing I do." The work may be divided, as it can not well help being, and if separate portions of it are intrusted to different individuals or organizations let them be like an "army with banners" marching under its great leader, in separate columns, independent, but mutually supporting each other. Such an army, well manned and well officered, can not fail of victory in the end.

Rev. Dr. LYMAN ABBOT. I share the general impatience I am sure of others here to listen to the paper which we are presently to hear from General Morgan on the subject of "Indian education." In seconding Mr. Houghton's admirable paper, I shall speak only a word with reference to its concluding portion, the legitimate function of this conference. Every well-educated American rides several hobbies. We have them all stabled somewhere; but here we have only one hobby, and that is Indian reform.

The CHAIRMAN. This is a stable hobby.

Dr. ABBOT. The difference, then, is that this is a stable hobby, and that the other should be stabled hobbies. We have but one work—to promote the education and civilization and the redemption of the Indians in this country. All questions that are not correlated with that theme do not belong to our work here, however important they may seem in other relations. In the consideration of this question we are to set ourselves not to the righting of specific wrongs, not to the administration of details, not to the discussion of particulars, but to the settlement of great general principles. These are the lines on which we have acted in the past, and I am sure on these lines we shall act in the future. We concentrate our interest on the work of Indian education, civilization, and redemption. We do that, not by attempting to show how general principles should be applied in particular cases, but by showing what are the great general principles which must be, in the nature of the case, left to others to apply in administration. In this work it has been our good fortune in the past, and I trust it will be our good fortune in the present, to have mated what are not always mated—absolute free discussion and absolute unanimity of result. Full, perfect, free discussion, that has been the characteristic of Lake Mohonk Conference at every session. No man has hesitated to give his opinion and his whole opinion. No man has hesitated to let his opinion clash with the opinion of somebody else. We have not walked timidly or in fear. We have believed that the air is free, and that we can discuss with freedom. But when our discussions have ended we have always reached a substantially unanimous result. We have some times done it after the manner of

the jury, who, after being locked up and not being able to agree, handed in a sealed verdict, which, being opened in the morning, read, "This jury agreed to disagree."

It can not be expected on questions of expediency that independent thinkers will come to a common agreement. Experiment is often the only way to reach a result. But upon great questions of right and wrong Christians ought always to be able to come to a unanimous conclusion if they will have patience with one another and allow time to do its work. This seems to me a fundamental distinction. The great principles of right and wrong we can agree upon; and if we can not agree upon them in this conference, we can say what we do agree upon and can leave the settlement of further questions until further time has elapsed. The Lake Mohonk Conference is and has been a power; but why? It does not represent a solid constituency; it casts no vote; it exercises no political influence in the ordinary sense of that term; nor does it exercise any ecclesiastical or church influence. It represents the conscience of the American people on the Indian question. The history of this country has abundantly shown that when the conscience of the American people is aroused it is the most potent factor in American politics, defeating and bring to shame the cunningly devised schemes of politicians that disregard or condemn it. If we are to represent the conscience of the American people, we must get an agreed and common conscience ourselves. When we are able to do that, to speak in words which carry the sentiment of this whole body on that which is right and that which is wrong, we shall have an echo coming from the whole country which Congress will heed and public men will follow, not only because they fear conscience, but because the element of conscience in public life and in our Congress and in our public administration is a far more important element than our newspapers or our reformers are always willing to concede. Let us, then, work in this conference to this end. Let us discuss principles; let us discuss them with absolute freedom. When we are reaching a result, let us reach unanimity by no use of words in a double sense, meaning one thing to one party and another thing to another. Let us know exactly what we mean, let us say exactly what we mean; let us not say more than we can agree to say together with united voice. This has been our policy in the past. It is and will be our policy in the future, under the guidance of our chairman, who seems to be abundantly supplied with that oil of good humor which is the best possible oil for machinery if it ever creaks; and under the beneficent presence of our hosts, who give us no gift so good as the gift of a peace-loving spirit, which we all breathe when we enter these walls, and under the guidance of the All Father, in whom through all our divergent purposes and opinions we unitedly and heartily believe.

General Whittlesey then read the following letter from Miss Alice C. Fletcher:

LETTER FROM MISS ALICE C. FLETCHER.

IN CAMP, SOUTH FORK OF CLEARWATER,
Nez Percé Agency, Idaho, September 17, 1889.

MY DEAR GENERAL WHITTLESEY: From my tent in this cañon, shadowed by pine trees and carpeted with straw, I send greeting to you and to the kind host and hostess at Mohonk and the many friends gathered there. I recall the faces that I met in years gone by. Some are now transfigured in the higher life; while others are still with you, bringing their joy with them. The group of counsellors at Mohonk may change; but the spirit of the counsel remains, and each year gains upon the work in hand, to the lasting benefit of the Indian.

For three years it has been my fortune to be at the field end of the line, working out the measures that were so long our earnest theme of discussion. From my point of view, I have sent words of suggestion. They have all referred to the changes imminent to the allotted Indian, but their practicality could not be demonstrated except by a knowledge of the exact state of affairs. This I grant to be difficult to obtain. I had almost said impossible; for it is among the rarest of gifts—the power to discern the invisible, to foresee events—and this power the inspector, agent, or visiting official must possess if the truth is to be reached and the Indian benefited by "investigations."

Each year I am more deeply convinced that neither the Government nor the friends of the Indians as yet realize the changes that are at hand, and already here, under the working of the act of February 8, 1887. These changes nothing can deter, and they bring much trouble and distress that could be averted, were they anticipated and suitable action taken to prepare the Indian to meet them. The severalty act confers citizenship upon the allotted Indian. From two to three years elapse between the beginning and completion of the work of allotting a tribe; that is, the issue and receipt of the patents. During this period, if not before, the Indians should have training in self-government, based upon geographical divisions of land, and officers should be elected by the people. In a word, the precinct and the precinct election should be foreshadowed, and the Indians instructed in the duties and responsibilities

as well as the privileges of citizenship. This can best be done before the agent loses his legal control, as that totally disappears when the Indian becomes a citizen.

I am aware that this suggestion is executive in character, but it is not likely to be put in practical operation until the Indian officer inaugurating the change shall be assisted by a sympathetic public opinion approving the abolishment of a political office. There are many reasons why such a policy would be considered impolitic and uncalled for. These will easily suggest themselves. I would not again mention this subject, but that each experience in allotment—and the Nez Percé is my third tribe to allot—convinces me of its importance, of its real necessity to the Indians.

As to my present work the Nez Percé Reservation is very rugged in parts, and has been misrepresented as to the character of its soil. In general terms all this region of country is grazing rather than agricultural. Grazing is the chief, almost the sole, industry among the white settlers. Grain ripens in favored localities; but the scarcity of water, the dry climate—little rain from June to September, none at all this year—the elevation of the land east of Craig Mountain, known as Camas prairie, where the bulk of the reservation lies, all these natural conditions make this a grazing rather than a farming country. West of Craig Mountain the land is not dissimilar in character. The "opening of the reservation" has been the theme of the local newspapers for some months past, and the land has been talked of as though it were veritable prairie. Fears that I might allot it without discrimination as grazing land have led to some funny performances on the part of a portion of the people hereabouts: You can fancy me followed about by persons who consider it their "duty to look after the interests of the settlers;" and you would be amused, if not incensed, at the strange comments and almost threats when it is discovered that desirable locations are already allotted. It is often openly declared, "The Indians have no right to the land; they ought to be made to stay in the cañons." Perhaps the Indians have no right, and perhaps the white men have none either. Right to land is considered by some people as a mooted question, but I fancy the average Idahoan does not bother his head about agrarian theories, apart from reservations.

I desire again to bear testimony to the advantages which an education off the reservation gives to an Indian man or woman. The difference between the young people of the same age and apparent ability, who have had the different kinds of training, has been marked in my experience here. This tribe were wholly unprepared for my advent, and could not believe that I had been sent to allot them, they never having asked for allotment. I read and explained the law; but the returned students took the law, read it for themselves, assured the people it was true, and recounted how they had heard of it while at school among the white people. These students are a great help to their people and to my work. Four are assistants to the surveyor, and others are in my employ.

The Nez Percé are practically a Christian people. They have four native churches, ministered by native pastors. These men were all trained by Miss S. L. McBeth. To this lady and her sister, Miss Kate McBeth, not only these Indians, but the entire country, owe a debt of gratitude for their remarkable work, bearing some of the most noteworthy results it has ever been my good fortune to meet. The people are orderly, industrious, and tractable, and offer a promising field for the teacher and the friends who would labor for the welfare of the Indian. They are now interested in their allotment, and are taking their lands as rapidly as it can be surveyed and I can grade it. I have over four hundred names upon my registry and several thousand acres allotted, and this in the face of difficulties that at one time seemed truly formidable; but these are now about overcome.

With cordial regard to you and yours, sincerely,

Alice C. Fletcher,
Special Indian Agent.

Question. Why this delay in issuing patents?

General WHITTLESEY. It takes a long time to make the surveys and find out from each Indian where he wants to go to, and to mark out his allotment and have it surveyed and get the boundaries fixed. Then there is the long work in the Indian Office of getting the plots properly arranged, so that there shall be no mistake.

General Whittlesey also explained that grazing land is allowed to be allotted in double quantities, twice the amount of farming land.

General MORGAN. The patents came to the Indian Office for the Sisseton Indians printed on very poor paper. I asked the Land Office to print them on better paper. The reply came that it was impracticable. I then ordered that there should be placed a strip of cloth on the back. That is the reason why those have not been long since delivered.

The chairman then announced that General Thomas J. Morgan, United States Commissioner of Indian Affairs, would read a paper on the "Education of American Indians."

General MORGAN. When President Harrison tendered me the Indian Bureau he

said, "I wish you to administer it in such a way as will satisfy the Christian philanthropic sentiment of the country." That was the only charge that I received from him. I come here, where the Christian philanthropic sentiment of the country focusses itself, to ask you what will satisfy you.

The CHAIRMAN. We shall tell you.

General MORGAN. I have but one motive; and that is, so far as it is practicable, to embody in administrative work the highest thought which you elaborate in regard to the treatment of the Indians. I have had one other charge given to me, and only one other, as to how I should manage the Indian Bureau. General Noble, the Secretary of the Interior, said to me, I wish you to manage it on the highest business principles. Now, if I succeed, sir, in satisfying the Christian conscience and at the same time in administering the Bureau on the highest business principles, I certainly shall need that which I shall get from this conference and from the Board of Indian Commissioners—sympathy, co-operation, and advice. I have been in the office three months. While attempting to feel my way through the mass of details which have been thrust upon me, I have been impressed very fully with the thought that there ought to be some well-defined scheme of general education which would meet with the assent of all those interested in Indian work. I have come to you this morning to ask for your counsel, and to know whether this paper will satisfy this body of people. I am prepared to modify it, and to adapt it to that high commission which has been given to me to embody in some degree the philanthropic and Christian sentiment in Indian education.

General Morgan then read the following paper:

THE EDUCATION OF AMERICAN INDIANS.

The American Indians, not including the so-called Indians of Alaska, are supposed to number about 250,000, and to have a school population (six to sixteen years) of perhaps 50,000. They occupy for the most part Government reservations, aggregating approximately 190,000 square miles. If we exclude the five civilized tribes which provide for the education of their own children and the New York Indians, who are provided for by that State, the number of Indians of school age to be educated by the Government does not exceed 36,000, of whom 15,000 were enrolled in schools last year, leaving but 21,000 to be provided with school privileges. These people are separated into numerous tribes, and differ very widely in their language, religion, native characteristics, and modes of life.

Any generalizations regarding these people must therefore be considered as applicable to any particular tribe, with such modifications as its peculiar place in the scale of civilization warrants. It is certainly true, however, that, as a mass, the Indians are far below the whites of this country in their general intelligence and mode of living. They enjoy very few of the comforts, and almost none of the luxuries, which are the pride and boast of their more fortunate neighbors.

When we speak of the education of the Indians, we mean that comprehensive system of training and instruction which will convert them into American citizens, put within their reach the blessings which the rest of us enjoy, and enable them to compete successfully with the white man on his own ground and with his own methods. Education is to be the medium through which the rising generation of Indians are to be brought into fraternal and harmonious relationship with their white fellow-citizens, and with them enjoy the sweets of refined homes, the delights of social intercourse, the emoluments of commerce and trade, the advantages of travel, together with the pleasures that come from literature, science, and philosophy, and the solace and stimulus afforded by a true religion.

That such a great revolution for these people is possible is becoming more and more evident to those who have watched with an intelligent interest the work which, notwithstanding all its hindrances and discouragements, has been accomplished for them during the last few years. It is no longer doubtful that, under a wise system of education carefully administered, the condition of this whole people can be radically improved in a single generation.

Under the peculiar relations which the Indians sustain to the Government of the United States the responsibility for their education rests primarily and almost wholly upon the nation. This grave responsibility, which has now been practically assumed by the Government, must be borne by it alone. It can not safely or honorably either shirk it or delegate it to any other party. The task is not by any means a herculean one. The entire Indian school population is less than that of Rhode Island. The Government of the United States, now one of the richest on the face of the earth, with an overflowing Treasury, has at its command unlimited means, and can undertake and complete this work without feeling it to be in any degree a burden. Although very imperfect in its details, and needing to be modified and improved in many particulars, the present system of schools is capable, under wise direction, of accomplishing all that can be desired.

In order that the Government shall be able to secure the best results in the education of the Indians certain things are desirable, indeed I might say necessary:

(1) Ample provision should be made at an early day for the accommodation of the entire mass of Indian school children and youth. To resist successfully and overcome the tremendous downward pressure of inherited prejudice and the stubborn conservatism of centuries nothing less than universal education should be attempted.

(2) Whatever steps are necessary should be taken to place these children under proper educational influences. If, under any circumstances, compulsory education is justifiable, it certainly is in this case. Education, in the broad sense in which it is here used, is the Indian's only salvation. With it, they will become honorable, useful, happy citizens of a great republic, sharing on equal terms in all its blessings. Without it, they are doomed either to destruction or to hopeless degradation.

(3) The work of Indian education should be completely systematized. The camp schools, agency boarding-schools, and the great industrial schools should be related to each other so as to form a connected and complete whole. So far as possible there should be a uniform course of study, similar methods of instruction, the same textbooks, and a carefully-organized and well-understood system of industrial training.

(4) The system should be conformed, so far as practicable, to the common-school system now universally adopted in all the States. It should be non-partisan, non-sectarian. The teachers and employés should be appointed only after the most rigid scrutiny into their qualifications for their work. They should have a stable tenure of office, being removed only for cause. They should receive for their service wages corresponding to those paid for similar service in the public schools. They should be carefully inspected and supervised by a sufficient number of properly-qualified superintendents.

(5) While for the present special stress should be laid upon that kind of industrial training which will fit the Indians to earn an honest living in the various occupations which may be open to them, ample provision should also be made for that general literary culture which the experience of the white race has shown to be the very essence of education. Especial attention should be directed toward giving them a ready command of the English language. To this end only English should be allowed to be spoken, and only English-speaking teachers should be employed in schools supported wholly or in part by the Government.

(6) The scheme should make ample provision for the higher education of the few who are endowed with special capacity or ambition and are destined to leadership. There is an imperative necessity for this, if the Indians are to be assimilated into the national life.

(7) That which is fundamental in all this is the recognition of the complete manhood of the Indians, their individuality, their right to be recognized as citizens of the United States with the same rights and privileges which we accord to any other class of people. They should be free to make for themselves homes wherever they will. The reservation system is an anachroism which has no place in our modern civilization. The Indian youth should be instructed in their rights, privileges, and duties as American citizens; should be taught to love the American flag; should be imbued with a genuine patriotism, and made to feel that the United States, and not some paltry reservation, is their home. Those charged with their education should constantly strive to awaken in them a sense of independence, self-reliance, and self-respect.

(8) Those educated in the large industrial boarding-schools should not be returned to the camps against their will, but should be not only allowed, but encouraged, to choose their own vocations, and contend for the prizes of life wherever the opportunities are most favorable. Education should seek the disintegration of the tribes, and not their segregation. They should be educated, not as Indians, but as Americans. In short, public schools should do for them what they are so successfully doing for all the other races in this country—assimilate them.

(9) The work of education should begin with them while they are young and susceptible, and should continue until habits of industry and love of learning have taken the place of indolence and indifference. One of the chief defects which have heretofore characterized the efforts made for their education has been the failure to carry them far enough, so that they might compete successfully with the white youth who have enjoyed the far greater advantages of our own system of education. Higher education is even more essential to them than it is for white children.

(10) Special pains should be taken to bring together in the large boarding-schools members of as many different tribes as possible, in order to destroy the tribal antagonism and to generate in them a feeling of common brotherhood and mutual respect. Wherever practicable they should be admitted on terms of equality into the public schools, where by daily contact with white children they may learn to respect them and become respected in turn. Indeed, it is reasonable to expect that at no distant day, when the Indians shall have all taken up their lands in severalty and have become American citizens, there will cease to be any necessity for Indian schools main-

tained by the Government. The Indians, where it is impracticable for them to unite with their white neighbors, will maintain their own schools.

(11) Co-education of the sexes is the surest and perhaps only way in which the Indian women can be lifted out of that position of servility and degradation which most of them now occupy onto a plane where their husbands and the men generally will treat them with the same gallantry and respect which is accorded to their more favored white sisters.

(12) The happy results already achieved at Carlisle, Hampton, and elsewhere, by the so-called "Outing system," which consists in placing Indian pupils in white families, where they are taught the ordinary routine of housekeeping, farming, etc., and are brought into intimate relationship with the highest type of American rural life, suggest the wisdom of a large extension of the system. By this means they acquire habits of industry, a practical acquaintance with civilized life, a sense of independence, enthusiasm for home, and the practical ability to earn their own living. This system has in it the "promise and the potency" of their complete emancipation.

(13) Of course it is to be understood that, in addition to all the work here outlined as belonging to the Government for the education and civilization of the Indians, there will be requisite the influence of the home, the Sabbath school, the church, and religious institutions of learning. There will be urgent need of consecrated missionary work and liberal expenditure of money on the part of individuals and religious organizations in behalf of these people. Christian schools and colleges have already been established for them by missionary zeal, and others will doubtless follow. But just as the work of the public schools is supplemented in the States by Christian agencies, so will the work of Indian education by the Government be supplemented by the same agencies. There need be no conflict and no unseemly rivalry. The Indians, like any other class of citizens, will be free to patronize those schools which they believe to be best adapted to their purpose.

If the friends of Indian civilization can be led to unite upon a scheme of which the foregoing is a tentative outline, the so-called "Indian problem" can be quickly and successfully solved. The expense of it would be small compared with the present costly system of Indian reservations and agencies. It could be so far advanced during the present administration as to put it beyond the reach of enemies and opposers. An enlightened public opinion concentrated upon it would render it as secure as the public school system itself. The system is broad enough and elastic enough to admit of differences of opinion and diversities of method in minor details without affecting its essential virtue.

INDIAN SCHOOLS AND INDIAN TEACHERS.

Indian high schools.—It is the purpose of the Government to provide adequate facilities for the proper training of all Indian youth of school age who can be reached. There are three general classes or kinds of Government schools—the so-called industrial training-school, the reservation boarding-school, and the camp or day school. There are for these schools, as a whole, no established course of study, no order of exercises. The teachers do as the Israelites did in the days of the judges—"each one that which seems right in his own eyes." The schools sustain no necessary relation to each other. There is no system of promotion or of transfer from one school to another.

One of the obvious needs of the hour is to mark out clearly the work of the schools and to bring the different grades into organic relationship. Assuming that the Government should furnish to the Indian children who look directly to it for preparation for citizenship an education equivalent to that provided by the several States for the children under their care, the problem is greatly simplified. The high school is now almost universally recognized as an essential part of the common-school system. There are in operation in the United States about 1,200 of them, with an enrollment of 120,000. These "people's colleges" are found everywhere, in cities, towns, villages, and country places, from Maine to Oregon. Colorado and other new States rival Massachusetts and other New England communities in the munificence of their provision for high-school education of their youth. A high school education at public expense is now offered to the great mass of youth of every race and condition except the Indian. The foreigner has the same privilege as those "native and to the manner born." The poor man's child has an equal chance with the children of the rich. Even the negroes of the South have free entrance to these beneficent institutions. The Government, for its own protection and for the sake of its own honor, should offer to the Indian boys and girls a fair opportunity to equip themselves as well for citizenship and the struggle for life that citizenship brings as the average boys and girls of the other races with whom they must compete.

What, then, should an Indian high school be? The answer is at hand. An Indian high school should be substantially what any other high school should be. It should aim to do four things:

(1) The chief thing in all education is the development of character, the formation of manhood and womanhood. To this end, the whole course of training should be fairly saturated with moral ideas: fear of God and respect for the rights of others; love of truth and fidelity to duty; personal purity, philanthropy, and patriotism. Self-respect and independence are cardinal virtues, and are indispensable for the enjoyment of the privileges of freedom and the discharge of the duties of American citizenship. The Indian high schools should be schools for the calling into exercise of those noble traits of character which are common to humanity, and are shared by the red children of the forest as well as by the children of the white man.

(2) Another great aim of the high school is to put the student into right relations with the age in which he lives. Every intelligent human being needs to have command of his own powers; to be able to observe, read, think, act. He has use for an acquaintance with the elements of natural science, history, literature, mathematics, civics, and a fair mastery of his own language, such as comes from rhetoric, logic, and prolonged practice in English composition.

The Indian needs especially that liberalizing influence of the high school which breaks the shackles of his tribal provincialism, brings him into sympathetic relationship with all that is good in society and in history, and awakens aspirations after a full participation in the best fruits of modern civilization.

The high school should lift the Indian students on to so high a plane of thought and aspiration as to render the life of the camp intolerable to them. If they return to the reservations, it should be to carve out for themselves a home, and to lead their friends and neighbors to a better mode of living. Their training should be so thorough, and their characters so formed, that they will not be dragged down by the heathenish life of the camp. The Indian high school, rightly conducted, will be a gateway out from the desolation of the reservation into assimilation into our national life. It should awaken the aspiration for a home among civilized people, and offer such an equipment as will make the desire prophetic of fulfilment.

(3) The high school, while standing at the apex of the common school system, and offering all that the mass of youth of any class can receive, offers to the few ambitious and aspiring a preparation for university culture. The high school, even in some of the newer States, prepares for college those who have special aptitudes and lofty ambition.

Several Indian boys have already pursued a college course, and others are in course of preparation. There is an urgent need among them for a class of leaders of thought—lawyers, physicians, preachers, teachers, editors, statesmen, and men of letters. Very few Indian boys and girls, perhaps, will desire a college education; but those few will be of immense advantage to their fellows. There are in the Indian the same diversity of endowment and the same high order of talent that the other races possess; and they wait only the touch of culture and the favoring opportunity for exercise to manifest themselves. Properly educated, the Indians will constitute a valuable and worthy element in our cosmopolitan nationality. The Indian high school should offer an opportunity for the few to rise to any station for which nature has endowed them, and should remove the reproach of injustice in withholding from the Indian what is so freely offered to all others.

(4) Owing to the peculiar surroundings of the mass of Indian children, they are homeless, and are ignorant of those simplest arts that make home possible. Accordingly, the Indian high school must be a boarding and an industrial school, where the students can be trained in the homely duties, and become inured to that toil which is the basis of health, happiness, and prosperity. It should give especial prominence, as is now done in the best industrial schools for white youth, to instruction in the structure, care, and use of machinery. Without machinery, the Indians will be hopeless and helpless in the industrial competition of modern life.

The pupils should also be initiated into the laws of the great natural forces—heat, electricity, etc.,—in their application to the arts and appliances of civilized life.

The course of study should extend over a period of five years, in order that there may be time for the industrial work and opportunity for a review of the common branches, arithmetic, grammar, and geography. Special stress should be laid upon thoroughness of work, so that the students may not be at a disadvantage when thrown into competition with students of like grade in similar schools for other children.

The plant for each institution should include necessary buildings for dormitories, school-rooms, laboratories, shops, hospitals, gymnasium, etc., with needed apparatus and library, and an ample quantity of good farming land, with the necessary buildings, stock, and machinery.

The schools should be located in the midst of a farming community, remote from reservations, and in the vicinity of railroads and some thriving village or city. The

students would thus be free from the great down-pull of the camp, and be able to mingle with the civilized people that surround them, and to participate in their civilization.

The teachers should be selected with special reference to their adaptation to the work; should receive a compensation equivalent to that paid for like service in white schools of same grade, and should have a stable tenure of office.

The number of these schools that will be ultimately required can not be determined accurately without more experience. The number of pupils who can be profitably educated in high schools is not large, but is growing larger year by year. It may be best for the present to develop a high school department in, say, three schools. Those at Carlisle, Pa., Lawrence, Kan., and Cheenawa (near Salem), Oregon, can readily do so. Indeed, high school classes have already been formed and are now at work. In the future, the schools at Genoa, Nebr., and Grand Junction, Colo., can be added to the others, making a group of five high school, admirably located to supply the needs of the great body of Indians. Their graduates will supply a body of trained men and women competent for leadership.

The cost of maintaining these schools will depend upon the number of pupils provided for. One hundred and seventy-five dollars per capita, the sum now paid at several places, will probably be ample. For the year ending June 30, 1889, the sum of \$80,000 was appropriated for Carlisle, and \$85,000 for Haskell Institute. It would be easy to carry into successful operation the plan here outlined by an annual outlay of \$100,000 for each school, which is a very small advance over the present appropriation.

Indian grammar schools.—As the large mass of Indian youth who are to be educated will never get beyond the grammar grade, special pains should be taken to make these schools as efficient as possible. The studies should be such as are ordinarily pursued in similar white schools, with such modification as experience may suggest.

Among the points that may properly receive special attention are the following:

(1) The school should be organized and conducted in such a way as to accustom the pupils to systematic habits. The period of rising and retiring, the hours for meals, times for study, recitation, work and play, should all be fixed and adhered to with great punctiliousness. The irregularities of camp life, which is the type of all tribal life, should give way to the methodical regularity of daily routine.

(2) The routine of the school should tend to develop habits of self-directed toil, either with brain or hand, in profitable labor or useful study. The pupils must be taught the marvelous secret of diligence. The consciousness of power springing from the experience of "bringing things to pass" by their own efforts is often the beginning of a new career of earnest endeavor and worthy attainments. When the Indian children shall have acquired a taste for study and a love for work, the day of their redemption will be near at hand.

During the grammar school period of, say, five years, from ten to fifteen, much can be accomplished in giving to the girls a fair knowledge of, and practical experience in, all common household duties, such as cooking, sewing, laundry work, etc.; and the boys may acquire an acquaintance with farming, gardening, care of stock, etc. Much can be done to familiarize them with the use of tools; and they can learn something of the practical work of trades, such as tailoring, shoe-making, etc. Labor should cease to be repulsive and come to be regarded as honorable and attractive. The homely virtue of economy should be emphasized. Pupils should be taught to make the most of everything and to save whatever can be of use. Waste is wicked. The farm should be made to yield all that it is capable of producing; and the children should be instructed and employed in the care of poultry, bees, etc., and in utilizing to the utmost whatever is supplied by the benevolence of the Government or furnished by the bounties of nature.

(3) All the appointments and employments of the school should be such as to render the children familiar with the forms and usages of civilized life. Personal cleanliness, care of the health, politeness, and a spirit of mutual helpfulness should be inculcated. School-rooms should be supplied with pictures of civilized life, so that all their associations will be agreeable and attractive. The pupils' games and sports should be such as white children engage in; and they should be rendered familiar with the songs and music that render our home life so dear. It is during this period, particularly, that it will be possible to inculcate in the minds of pupils of both sexes that mutual respect that lies at the base of a happy home life and of social purity. Much can be done to fix the current of their thoughts in right channels by having them memorize choice maxims and literary gems in which inspiring thoughts and noble sentiments are embodied.

(4) It is of prime importance that a fervent patriotism should be awakened in their minds. The stars and stripes should be a familiar object in every Indian school; national hymns should be sung, and patriotic selections read and recited. They should be taught to look upon America as their home, and upon the United States Government as their friend and benefactor. They should be made familiar with the

lives of great and good men and women in American history, and taught to feel a pride in all their great achievements. They should hear little or nothing of the "wrongs of the Indians" and of the injustice of the white race. If their unhappy history is alluded to, it should be to contrast it with the better future that is within their grasp. The new era that has come to the red men through the munificent scheme of education devised for and offered to them should be the means of awakening loyalty to the Government, gratitude to the nation, and hopefulness for themselves.

Everything should be done to awaken the feeling that they are Americans, having common rights and privileges with their fellows. It is more profitable to instruct them as to their duties and obligations than as to their wrongs. One of the prime elements in their education should be a knowledge of the Constitution and the Government under which they live. The meaning of elections, the significance of the ballot, the rule of the majority, trial by jury—all should be explained to them in a familiar way.

(5) A simple system of wage-earning, accompanied by a plan of savings with debit and credit scrupulously kept, will go far toward teaching the true value of money and the formation of habits of thrift, which are the beginnings of prosperity and wealth. Every pupil should know something of the ordinary forms of business and be familiar with all the common standards of weights and measures.

(6) No pains should be spared to teach them that their future must depend chiefly upon their own characters and endeavors. They will be entitled to what they earn. In the sweat of their faces must they eat bread. They must stand or fall as men and women, and not as Indians. Society will recognize in them whatever is good and true, and they have no right to ask for more. If they persist in remaining savages, the world will treat them as such, and justly so. Their only hope of good treatment is in deserving it. They must win their way in life just as other people do, by hard work, virtuous conduct, and thrift. Nothing can save them from the necessity of toil; and they should be inured to it as at the same time a stern condition of success in life's struggle and as one of life's privileges, that brings with it its own reward.

(7) All this will be of little worth without a high order of moral training. The whole atmosphere of the school should be of the highest character. Precept and example should combine to mold their characters into right conformity to the highest attainable standards. The school itself should be an illustration of the superiority of our Christian civilization.

The plan required for a grammar school should include suitable dormitories, school buildings, and shops, and a farm with all needed appointments.

The cost of maintaining it will be approximately \$175 per capita per annum.

The final number and location of these schools can be ascertained only after a more thorough inspection of the whole field.

At present, the schools at Chillico, in the Indian Territory, Albuquerque, N. Mex., Grand Junction, Colo., and Genoa, Nebr., might be organized as grammar schools. The completion of the buildings now in course of erection at Pierre, S. Dak., Carson, Nebr., and Santa Fé, N. Mex., will add three more to the list. It will doubtless be possible at no distant day to organize grammar school departments in not less than twenty-five schools.

Indian primary schools.—The foundation work of Indian education must be in the primary schools. They must to a large degree supply, so far as practicable, the lack of home training. Among the special points to be considered in connection with them are:

(1) Children should be taken at as early an age as possible, before camp life has made an indelible stamp upon them. The earlier they can be brought under the beneficent influence of a home school, the more certain will the current of their young lives set in the right direction.

(2) This will necessitate locating these schools not too far away from the parents, so that they can occasionally visit their little children, and more frequently hear from them and know of their welfare and happiness.

(3) The instruction should be largely oral and objective and in the highest degree simplified. Those who teach should be from among those who have paid special attention to kindergarten culture and primary methods of instruction. Music should have prominence, and the most tireless attention should be given to training in manners and morals. No pains should be spared to insure accuracy and fluency in the use of idiomatic English.

(4) The care of the children should correspond more to that given in a children's home than to that of an ordinary school. The games and employments must be adapted to the needs of little children.

The final number and location of these schools can not yet be fixed. Probably fifty will meet the demands of the near future. Many of the reservation boarding-schools now in operation can be converted into primary schools.

Day schools.—The circle of Government schools will be completed by the establish-

ment of a sufficient number of day schools to accommodate all whom it is not practicable to educate in boarding-schools.

It is believed that by providing a home for a white family, in connection with the day school, each such school would become an impressive object lesson to the Indians of the white man's mode of living. The man might give instruction in farming, gardening, etc., the woman in cooking and other domestic duties; while a regular teacher could perform the usual school-room duties. Pupils from these schools could be promoted and transferred to the higher institutions.

These day schools and reservation boarding-schools are an absolutely necessary condition of the successful work which is done in the grammar and high schools not on reservations. They will help to educate the older Indians and will tend to so alter the environment and to improve the public sentiment that when pupils return from boarding-schools, as many will and must, they will find sympathy and support in their civilized aspirations and efforts.

The scheme thus outlined of high, grammar, primary, and day school work is necessarily subject to such modifications and adaptations as the varying circumstances of the Indian school service demand. The main point insisted upon is the need of formulating a system and of putting it at once into operation, so that every officer and employé may have before him an ideal of endeavor, and so that there may be the most economical use of the means devoted to Indian education.

A beginning has already been made, and a few years of intelligent work will reduce to successful practice what now is presented in theory.

Indian school-teachers.—Teaching in Indian schools is particularly arduous. In all boarding-schools the employés are necessarily on duty for a much greater part of the time for each day and for more days than is required of teachers in the common schools of the country. The training of Indian pupils devolves almost wholly upon the teachers, whose work is not supplemented and re-enforced by the family, the church, and society. The difficulty of teaching pupils whose native language is so strange as that spoken by the major portion of Indian pupils adds largely to the work.

In reservation schools the teacher is far removed from the comforts of home and the pleasures of society, and is largely deprived of the society of congenial companions. The furnishings of the teachers' quarters and the school buildings are primitive, and the table frugal, unless it is made expensive. The schools are often located at a great distance from the teacher's home, involving a long and expensive journey. The surroundings are not restful.

To compensate for these disadvantages, the Government, in order to command good talent, ought to offer a fair compensation, never less than that paid by the surrounding communities for similar service, and should afford opportunity for promotion and offer a reasonably fixed tenure of office.

The position should be open to all applicants on equal terms, and should be awarded on the basis of merit. Special stress should be laid upon:

(1) Good health. The privations of the lonely life and the peculiar difficulties of the work will necessarily make a heavy draft upon the teacher's vital energies.

(2) None but those of the most excellent moral character and of good repute should be sent as teachers to those who will be more influenced by the example of their teachers than by their instructions.

(3) Faith in the Indian's capacity for education and an enthusiasm for his improvement are needful for the highest success in teaching.

(4) An acquaintance with the best modern methods of instruction and familiarity with the practical workings of the best public schools will be of immense advantage in a work beset with so many difficulties.

(5) A mastery of idiomatic English is particularly essential to those who have the difficult task of breaking up the use of Indian dialects and the substitution therefor of the English language.

(6) Teachers should be selected for special grades of work. Some are specially fitted to excel in primary work, while others are better adapted to the work of higher grades.

(7) A quality greatly to be desired is the power of adapting one's self to new and trying surroundings, and bearing with fortitude the hardships and discouragements incident to the service.

Indian school supervision.—There is at present one Superintendent of Indian Schools, charged with the duty of visiting them and reporting on their condition. A glance at any map of the United States showing the location of the Indians reveals at once the physical impossibility of any adequate supervision by one man.

The Superintendent should have at least five principal assistants, school experts, who under his direction shall give their entire time to the supervision of schools in their respective fields.

Some such plan as that herein set forth seems absolutely necessary for the preparation of the rising generation of Indian youth for absorption into our national life.

Enough has been already accomplished to show that the scheme is entirely feasible. The Government has ample means at its disposal. The treaty and trust funds held for the Indians would meet no inconsiderable part of the necessary outlay.

The same care devoted to the training of young Indians for citizenship now bestowed upon educating officers for the Army and the Navy would accomplish results equally striking.

The same liberality and care on the part of the Government for the proper education of its wards that is shown by the several States in maintaining a system of public schools would be followed by like results.

Nothing less than this is worthy of this great nation of 60,000,000 people. Such a plan successfully inaugurated would mark the beginning of a century of honor.

These observations on "Indian Schools and Indian Teachers," submitted by General Morgan, though not read at the conference, form an appropriate sequel to his paper. The following computations of the cost of Indian education answer questions raised at the conference:

COST OF INDIAN EDUCATION.

In attempting to carry into execution the plan already outlined for the education of all accessible Indian youth of school age, it is desirable to know, approximately at least, what the annual and the ultimate cost will be. Accordingly, in a series of tables herewith submitted, the attempt has been made in the Indian Office to reach as nearly accurate a conclusion on this matter as the present condition of Indian school statistics will admit.

As is well known, there has never been an absolutely reliable census of the Indians made, or even attempted; but it is thought that the figures given in Table I are sufficiently accurate to form at least a basis of calculation:

TABLE 1.—*Population and school population, 1888-'89.*

Total Indian population.....	250,430
Five civilized tribes.....	65,200
New York Indians.....	5,046
	<hr/> 70,246
Remainder under care of Government.....	180,184
School population (six to sixteen), 20 per cent. of population.....	36,000
Possible enrollment (estimated), 75 per cent. of school population.....	27,000
Average attendance, 80 per cent. of enrollment.....	21,600
Needed capacity, 90 per cent. of enrollment.....	24,300

The school period assumed (six to sixteen years) is taken simply as a standard of comparison. In some cases it will be desirable, where school facilities can be provided, to receive Indian children into home or kindergarten schools much earlier than six years of age; and doubtless for some years to come it will also be desirable to have Indian youth who are strong in body and susceptible of culture continue in school beyond the age of sixteen years. How much the number of Indian-school pupils will be modified by these considerations is simply a matter of conjecture.

Twenty per cent. has been assumed as the relative proportion of Indian youth from six to sixteen years of age, as compared with the total population. This percentage may not be exact. The proportion of youth from six to sixteen years of age to the total population of the United States is 23½ per cent., according to the United States Commissioner of Education, Hon. W. T. Harris. Whether this would be a more accurate standard of comparison for the Indians can not now be determined.

The percentages of enrollment and average attendance are based, so far as knowledge of the past experience in Indian education will warrant, upon records in the Indian Office. They are necessarily somewhat elastic. But it is safe to assume that it is reasonable for the Government to at least attempt to secure the enrollment and average indicated in Table 1. Certainly nothing less than this should be attempted. If future experience will warrant it, it will be a very simple matter to extend the estimates to make them commensurate with the increased attendance which may be secured.

TABLE 2.—*Present school accommodations.*

Government boarding-schools.....	7,145
Government day-schools.....	3,083
New boarding-schools (1890).....	445
Total.....	<hr/> 10,673

Table 2, which exhibits the present accommodations provided in Government schools, shows that provision has been made for over 10,000 pupils. Regarding this, it should be said that, in many cases, if the attendance at the school should equal the

capacity given, the pupils would be very uncomfortable, and, in some cases, their health would be endangered. Most of the Government school buildings now in existence, in order to accommodate properly the number of pupils indicated as the capacity of the buildings, would need extensive repairs and added facilities in the way of shops, hospitals, dormitories, bath-rooms, laundries, etc.

By an arbitrary assumption, it is proposed to provide for 17,000 pupils in Government boarding-school buildings, and for 7,300 pupils in Government day-school buildings. How far this proportion may prove to be practicable and desirable can be determined only by experience; but, from present knowledge, it is thought to be entirely safe to assume that proportion as the basis of calculation.

In estimating the cost of the needed boarding accommodations, the cost of the buildings provided for Haskell Institute, at Lawrence, Kans., has been taken as a standard.

Owing to the very great difficulties by which the work of extending school facilities is hedged about, it is at present regarded as inexpedient to attempt to make provision during the next fiscal year for the accommodation of more than one-fourth of the Indian youth now unprovided for in Government school buildings. If it shall be found practicable to advance the work more rapidly than that, a larger effort may be put forth the second year.

TABLE 3.—*Estimated cost of school accommodations.*

Boarding accommodations for pupils:	
Needed for.....	17,000
Provided by Government.....	7,590
To be provided.....	9,410
One-fourth to be provided in one year.....	2,352
Day accommodations for pupils:	
Needed for.....	7,300
Provided by Government.....	3,083
To be provided by Government.....	4,217
One-fourth to be provided by Government in one year.....	1,054
New buildings and additions to old buildings and furnishing for 2,352 boarders, at \$230 per capita.....	\$540,960.00
New buildings and additions to old buildings for 1,054 day pupils, at \$1,500 for every 30 pupils (including teachers' residences)...	52,500.00
Repairs and improvements of present buildings (estimated)....	50,000.00
Total for buildings.....	643,460.00

According to Table 3, the Government should expend next year a sum of not less than \$643,000 in adding to the accommodations of Government school buildings. This is a very small sum to be expended by the United States Government for such a purpose. It is only a little more than double the amount paid by the citizens of Omaha for their high-school building, and scarcely more than enough to build two such grammar schools as are the boast of the city of Providence, and about one-half the sum that was spent in building the Providence City Hall. It is estimated that the Government building at San Francisco will cost not less than \$1,000,000; and with that understanding Congress has already appropriated \$800,000 to purchase the site upon which the building will be placed. The Government building at Omaha will cost, with its site, \$1,200,000; and the building and site at Milwaukee will cost the same amount. For coast-defense guns of one kind there was appropriated for the fiscal year ending June 30, 1889, \$1,500,000.

Congress last year appropriated for new school buildings, furniture, and sites in the District of Columbia \$311,792; and the year preceding \$315,000 was voted for new buildings.

TABLE 4.—*Estimated cost of support of pupils, 1890-91.*

Government schools:	
Boarding-schools:	
Average attendance to be secured.....	15 000
Present average attendance.....	5,212
Difference.....	9,788
Increased average to be supported next year (one-fourth above difference).....	2,447
Total average which should be supported next year.....	7,659

Government schools—Continued.

Day schools:

Average attendance to be secured	6,600
Present average attendance	1,744
Difference	4,856
Increased average to be supported next year (one-fourth).....	1,214
Total average which should be supported next year.....	2,958
Support of 7,659 boarders, at \$175 per capita.....	\$1,340,325.00
Support of 2,958 day pupils, at \$62.50 per capita.....	184,875.00
	1,525,200.00

Contract schools:

Allowances for 1889-'90:

4,622 boarding pupils, 895 day pupils.....	561,950.00
Total.....	2,087,150.00

In estimating the cost of supporting the schools for the next fiscal year \$175, the largest sum now paid per capita in Government training-schools, is assumed as the standard, and it is thought that this is a fair estimate of the average cost. The cost per capita for such day schools as are now contemplated is more a matter of conjecture, but it is thought that the sums assumed will be found not far out of the way. This gives a total for the cost of maintaining schools for the education of 16,134 pupils during the next year as little more than \$2,000,000.

TABLE 5.—*Appropriations required for next year, 1890-'91.*

Government schools:

Erecting and furnishing boarding-school buildings.....	\$540,960
Erecting and furnishing day-school buildings.....	52,500
Repairs and improvements on present buildings.....	50,000
Additional furniture, apparatus, stock, tools, and implements	50,000
Supporting 7,659 boarding scholars.....	1,340,325
Supporting 2,958 day scholars.....	184,875
Transportation of pupils	40,000
Superintendence	25,000
	2,283,660

Contract schools:

Allowances for 1889-'90:

4,622 boarding pupils, 895 day pupils	561,950
---	---------

The total appropriation required for the year 1890-'91, as shown by Table 5, is estimated at \$2,845,610.

When comparing the cost of educating Indians by the Government with the cost of common school education as carried on by the States, it should be borne in mind that, from the nature of the case, the Government plan includes the very considerable items of board, clothing, and industrial training. The school expenses proper, exclusive of board, clothing, and industrial work, will probably not exceed the average cost of like work in the public schools. To offset the cost it should be remembered that the Government already provides for clothing and rations for a large number of Indians and that it costs no more to clothe and feed the young in school than in camp, except that they are better fed and clothed in school than in camp.

It should also be remembered that the Government is under positive treaty obligations with a large body of Indians to furnish them suitable education. It is still further significant that the Indians are now showing a disposition to take their lands in severalty, to dispose of the surplus lands for a fair consideration, and to invest a very considerable portion of the proceeds of the sales thereof in education. So that a very large proportion of the cost of Indian education administered by the Government will be borne willingly and cheerfully by the Indians themselves and not by the people of the United States. But even if the people of the United States were to assume the whole burden of Indian education it would be a burden very easily borne, and would be but a slight compensation to be returned by this vast and rich nation to the original possessors of the soil upon whose lands the nation with its untold wealth now lives.

TABLE 6.—*To put and support all Indian children in Government schools next year.*

New buildings and furnishings for 9,410 boarders, at \$230 per capita	\$2,164,300	
New building and furnishings for 4,217 day pupils, at \$1,500 for every 30 pupils	210,000	
Repair and improvement of present buildings	50,000	
Additional furniture, stock, tools, and implements	50,000	
		\$2,474,300
Support of an average of 15,000 boarding pupils, at \$175	2,625,000	
Support of an average of 6,600 day pupils, at \$62.50	412,500	
Transportation of pupils	40,000	
Superintendence	25,000	
		3,102,500
		5,576,800
<hr/>		
To house and support in Government schools next year pupils now attending those schools, plus one-fourth of the youth not now provided for in Government schools, would cost (plus allowance for contract schools, 1889-'90)	2,845,610	
Appropriations for Indian schools for fiscal year 1889-'90	1,364,568	
		<hr/>
Increased appropriations required for support of schools, 1890-'91	1,481,042	

By an inspection of Table 6 the grand aggregate of expenditures which it is thought would be necessary to provide ample accommodations in Government buildings for all Indian youth of school age is \$2,474,300.

Compare this sum with the cost of constructing ordinary war-ships. By special act of Congress, approved September 7, 1888, the President was authorized to have constructed by contract two steel cruisers, of about 3,000 tons displacement each, at a cost (exclusive of armament and excluding any premiums that may be paid for increased speed) of not more than \$1,100,000 each; one steel cruiser, of about 5,300 tons displacement, to cost \$1,800,000; one armored cruiser, of about 7,500 tons displacement, to cost, exclusive of armament and premiums, \$3,500,000; three gun-boats or cruisers, of not to exceed 2,000 tons displacement, each to cost not more than \$700,000. The appropriation for construction and steam machinery for these vessels was \$3,500,000 additional, the armament involves \$2,000,000 more, making in all over \$15,000,000 for six naval vessels.

By further reference to Table 6 it will be seen that the estimated amount which will be required annually for the maintenance of a Government system of education for all Indians will amount to \$3,102,500. Of course, in addition to this, an expenditure will have to be made each year to repair and otherwise keep in good order the various school buildings and furnishings.

In this connection it is well to note that the sum paid for education by the city of Boston amounts to \$1,700,000; by the State of New York more than \$16,000,000 annually; while the cost of the maintenance of the public school system of the States and Territories of this country, as a whole, according to the report of the Commissioner of Education, is more than \$115,000,000. The United States pays for the maintenance of a little army of about 25,000 men nearly \$25,000,000 annually. The appropriation for the fiscal year ending June 30, 1889, aggregated \$24,574,700.

In estimating the cost of maintaining an adequate school system for the Indians two great economical facts should steadily be borne in mind. The first is that by this system of public education the Indian will, at no distant day, be prepared not only for self-support, but also to take his place as a productive element in our social economy. The pupils at the Carlisle Indian training-school earned last year by their labors among the Pennsylvania farmers more than \$10,000 and this year more than \$12,000. From facts like these it can easily be demonstrated that, simply as a matter of investment, the nation can afford to pay the amount required for Indian education with a view of having it speedily returned to the aggregate of national wealth by the increased productive capacity of the youth who are to be educated.

The second great economical fact is that the lands known as Indian reservations now set apart by the Government for Indian occupancy, aggregate nearly 190,000 square miles. This land for the most part is uncultivated and unproductive. When the Indians shall have been properly educated they will utilize a sufficient quantity of these lands for their own support and will release the remainder, that it may be restored to the public domain to become the foundation for innumerable happy homes, and thus will be added to the national wealth immense tracts of farming and grazing land and vast mineral resources, which will repay the nation more than one hundred fold for the amount which it is proposed shall be expended in Indian education.

TABLE 7.—*Growth of school appropriations.*

The annual appropriations made by the Government for support of Indian schools since 1876 have been as follows:—

1876	\$20,000.00	1884	\$992,800.00
1877	30,000.00	1885	1,100,065.00
1878	60,000.00	1886	1,211,415.00
1879	75,000.00	1887	1,179,916.00
1880	75,000.00	1888	1,348,015.00
1881	135,000.00	1889	1,364,568.00
1882	487,200.00	1890, amount required	2,845,610.00
1883	675,200.00		

From an inspection of Table 7 it will be seen that from 1876, when the work of Indian education, in the modern acceptance of the term, was entered upon by the Government, there has been a steady annual increase of money appropriated by the Government for that purpose. What is proposed by the Indian Office now is simply in the line of the historical development of this work in the past. It will be seen that there is nothing radically new, nothing experimental or theoretical, but that it is simply an endeavor to put into more systematic and organic form the work in which the Government has been earnestly engaged for the past thirteen years, and to carry forward as rapidly as possible to its final consummation that scheme of education which during these years has been gradually unfolding itself.

That the time is fully ripe for this advanced movement must be evident to every intelligent observer of the trend of events connected with the condition of the Indians. Practically, all the land in this vast region known as the United States, from ocean to ocean, has now been organized into States or Territories. The Indian populations are surrounded everywhere by white populations, and are destined inevitably, at no distant day, either to be overpowered or to be assimilated into the national life. The most feasible, and, indeed, it seems not too strong to say the only, means by which they can be prepared for American citizenship and assimilation into the national life is through the agency of some such scheme of public education as that which has been outlined, and upon which the Government, through the Indian Office, is busily at work. The welfare of the Indians, the peace and prosperity of the white people, and the honor of the nation are all at stake and ought to constrain every lover of justice, every patriot, and every philanthropist to join in promoting any worthy plan that will reach the desired end.

This great nation, strong, wealthy, aggressive, can signalize its spirit of fairness, justice, and philanthropy in no better way, perhaps, than by making ample provision for the complete education and absorption into the national life of those who for more than one hundred years have been among us, but not of us. Where in human history has there been a brighter example of the humane and just spirit which ought to characterize the actions of a Christian nation, superior in numbers, intelligence, riches, and power, in dealing with those whom it might easily crush, but whom it is far nobler to adopt as a part of its great family?

DISCUSSION OF INDIAN EDUCATION.

The discussion on General Morgan's paper was opened by General S. C. Armstrong, of Hampton, Va.

General S. C. ARMSTRONG. To follow General Morgan is to be in the position of expressing the policy and conviction of the Christian and philanthropic sentiment of the country; and I hardly feel that I am equal to that.

The points as they have been stated commend themselves very generally and very strongly to all. Nothing is more clear than that the Indians should be educated universally and by compulsion. This is justified in their case, if in any. Nothing is more sure than that they ought to be compelled, whenever possible, to speak the English language, and that they ought to have a chance to be educated on higher lines, where they are fit for it. Nothing is wiser and sounder than the proposition that the Indian should, after receiving his education, choose his home anywhere in the United States. The Indian, like you and me, should be taught—and that is what I teach him—to go where he can make his life count for the most. If he can go out to any agency, and do most good there as a light and influence among his people, I advise him to go. If he can stay in the East, and do most good among the whites, I advise him to stay here. Let him do as he likes, let him follow his best light, and he will not go wrong. The Indians who have been educated show that they are doing about the right thing. Ask any intelligent one how he can make the best use of the light God has given him, and he will give you a good answer.

General Morgan said, justly, that this work should be done by the Government.

I should say more broadly, and I think quite as justly, that this work should be done by the people. When Bishop Whipple went to Secretary Stanton to complain in regard to Indian wrongs, he said, "Go to the people, and they will make the Government do right." I believe, if we go to the people anywhere, it is here at Mohonk.

The Commissioner of Indian Affairs has set before him a high and noble ideal: to make every Indian school as good as it can be; to eliminate political influence: to have a right to the fullest inspection of any school with which the Government has relations. We of the Mohonk Conference ought to rally to his support with the utmost enthusiasm and devotion. The "spoils system" is in his way. Can General Morgan overcome it? You know what a power it is. Those who go in for civil service reform are having a hard fight. General Morgan thinks that it can all be done in the next four years. I hope it can. Let us pray and work for it; but I am not so sure of the end. Let us stand by General Morgan, even if he is "knocked out." We believe in him as a man, and that he will do the work before him as well as, or better than, any other one. But, when these four years are over, what next? Four years are a small period in the development of a race. If General Morgan can stay there right along, all right. But it is idle to assume it; there is no certain term of his office, no matter how well the work is done.

All at Washington are well disposed to work for the Indian. The President, Secretary of the Interior, and Indian Commissioner are most earnestly and heartily encouraging every measure for the red man's benefit. The difficulty is with the committees, especially in the House, because they often change; and the new men, always familiar with the question on all its sides, have to be "educated," so to speak. All is well when they are fully informed. My experience is that the more I see and deal with them the more satisfactory it is. Overloaded with work as they are and we are, we can not always get all our points before them; but they are all right in disposition to do justice to the Indians—more and more so, I believe, judging from increasing liberality in appropriations. Getting good legislation is, however, one of the battle-fields of workers for the red man.

I think I am speaking for the philanthropic sentiment of the country when I say that we feel that there needs to be a factor or force in Indian educational work that shall be permanent. Is there any? There is in what is called "the contract school" system, in which Government and the churches combine. Its teachers have always been free from political influence, which in the past has been terrible and almost fatal in running down the Government schools. There are seventy-one contract schools at the agencies (alongside of one hundred and fifty-nine Government schools) which have this great advantage. No matter what happens four years from now, their teachers are sure to continue in office during good behavior. This is the only permanent force in Indian education at present; make the most of it.

Then we come to General Morgan's point about the white and the Indian child needing the same thing—the common-school system, or the system of day-schools. Is the day-school system the thing for the Indian? Read Miss Goodale's article in the Chautauqua Magazine, which is a splendid vindication of it; but the point of it all is Miss Goodale herself. She and others like her can make these schools admirable. The white day school has been a success; but the Indian day schools have been generally a failure. Could they have permanent and competent teachers, all would be well. Can that be done? I do not feel sure of it. General Morgan may do it. It has been said that "what is good enough for the white is good enough for the Indian child." The day school is good enough for the white; it is not as yet good enough for the Indian. The average white child has his home. The home is everything to human life; it forms character; and character is the end of all education. Homeless and half a vagrant, the great factors of heredity and environment tell against the Indian so largely as to make a tremendous difference between him and the white child. When one race has an unspeakable advantage over the other we see that the disadvantage must, if possible, be made up. It is the boarding-school that is needed. The Government school gives much excellent training; but does it go far enough? It is Christian in its general spirit, going in for good education and morality; but something more is needed, that the white child gets at home and the Indian child does not. I think I speak for the majority of the Christian and philanthropic sentiment of the country, as represented here, when I say that careful religious training is a vital need of the Indian child—a wild, semi-barbarous, homeless creature of a race that is a thousand years behind us in the line of development. The Christian faith is the greatest thing in life; give it to the Indian. We feel earnestly about this thing, and therefore believe in a system that gives it its true place, whether the schools are Protestant or Roman Catholic. Catholics are Christians; and, when the fact is stated that there are sixteen thousand young Indians enrolled in the schools and thirty-five thousand out of them, general Christian sentiment says that it would rather have them Roman Catholics than heathen. So the Rev. Dr. Strieby and the Rev. Dr. Ellinwood and many such men believe.

Another point. The Government is a trustee for the Indians. The funds for their

education come from the sale of their lands. Is the giving of money by the Government to Protestant and Roman Catholic for their education like giving money in Boston or New York to sectarian schools? I think not. On this point there is a letter of General Francis A. Walker in the Southern Workman, as follows:

"It seems clear to me that so far as the funds applied to the education of Indians under the care of the Government are to be considered as trust-funds held by the Government for their benefit, or as moneys due the Indians in consideration of lands ceded or rights relinquished, the Government is bound, as a trustee, to use these funds to the very best advantage for the objects stipulated, without any ulterior purposes and without reference to any other consideration whatsoever.

"If the use of these funds to support Indian children at the so-called contract schools will yield the Indians a better educational result than can be otherwise obtained, the Government is false to its duties as trustee if it fails to take that course. No political considerations, independent of the best good of the Indians themselves, can properly be allowed to enter into the treatment of the subject. No matter what objections might exist to the support of sectarian schools by funds derived from taxation, these can not apply to the present case.

"Even were the funds applied to the education of Indians obtained wholly by taxation I should not be disposed to think that the objections which exist to the use of public moneys for the support of sectarian schools in communities like ours held here.

"The test I should apply would be this: Does the Government send Indian children to be educated at these schools for the benefit of the denominations maintaining them or for the good of the Indian children?

"If the latter is the case it seems to me that no objection in the nature of a principle applies. The only remaining question then would be, is the education thus given the children distinctly better than that which they would obtain in agency schools, subject as these are to political control and to frequent changes of teachers?

"On this point I am not qualified to speak. I think you hold that such is the case. If so the duty of the Government is clear.

"To appropriate public moneys for establishing and maintaining sectarian schools for the sake of having sectarian schools would, according to my way of thinking, be altogether wrong.

"To make use of good schools already existing, and partly maintained by private contributions, even under sectarian control, involves no departure from sound principles if the sole object in doing so is the good of the Indians themselves. Of course I assume that the apportionment of the funds so allotted can be effected without a religious quarrel, which might of itself be an evil more than counterbalancing the advantages to be anticipated from this system.

"I am, dear General Armstrong, truly yours,

"FRANCIS A. WALKER."

Government should adjust its work to the Indian as he is; do the thing to be done, level the gun at the bull's-eye. If Indian civilization is not up to where ours was a thousand years ago he is not like us, and needs methods adapted to his condition. Until he gets them he has not had a fair chance. He is an American at a disadvantage, and the country wishes his disadvantage to be made good. The way to do it is to put him in contact with the best people, so far as possible with our industrial class. The Government provides religious instruction for its own wards, soldiers and sailors; and States do the same for their asylums and hospitals. Americans who are unfortunate are the care of all Americans. It is an American instinct to love fair play.

Now, it seems to me that our work is to back the Commissioner in the terrible struggle of fighting mere political influence in putting good men and women in Government schools; and then, when these schools have been lifted up and are what they should be, there will be no conflict over contract schools—they will take their place. When the result is shown there will be no argument, and the whole thing will settle itself. If the Commissioner can carry out his idea he will be a "bigger man than old Grant." Let us back him up.

General O. O. HOWARD. I have enjoyed exceedingly General Morgan's paper—

General MORGAN (pleasantly interrupting). I want to say that whatever of courage I have I learned from serving on the staff of General Howard, and especially that a man ought not to fear in the discharge of duty.

General HOWARD. There are two things necessary in dealing with the Indians: one is not to fear them; the other, not to hate them. So that if a man goes into the Indian service he needs to be free from fear to start with, and then to be full of love.

I enjoyed General Morgan's paper, it is so clear and so good. I enjoyed, also, what General Armstrong has said. Looking back to General Whittlesey's letter that he read from Miss Fletcher, reference was made to Miss McBeth, a crippled lady, who was the adopted daughter of one of our distinguished Army officers. She thought it was her duty to go out as missionary, and so took a remote station on that Nez Percé Reservation across which I have ridden perhaps a hundred times. She selected five

or six scholars; she did not have at any time more than ten. Her idea was to train these young men thoroughly. It was always in or in connection with the Scriptures. It was a Christian education, a Christian drill." And you noticed the outcrop immediately in the new homes. I visited some of these homes, and saw there the change, the difference between their homes and others. I do not wonder that her pupils so ably aided Miss Fletcher.

Down in Arizona, when I first went there, I came in contact with Mr. John Cook, the German name translated, who had an agency among the Pimas. Mr. Cook told me that he tried in vain to start the Pima children until he had learned the Pima language, and had taught the children in their own tongue.

Mr. Duncan is at the head of the Metlakatlah Indians, and has accomplished, I believe, with Indians more than any man living. He has raised more than a thousand of them up from degradation to the plane of our civilization. He said to a man in my presence, to show how he had accomplished it, "I learned their language, then I planted the word of God in their minds, and, according to the Scripture promise, you see the result." It is absolutely necessary, in starting these poor people from the depths of degradation in which they are found, somehow or other to get the divine word into their minds.

General JOHN EATON. I rise not to read a paper, but to call especial attention to a point in the very excellent paper which we have heard. "Ample provision should be made at an early day for the accommodation of the entire mass of Indian school children and youth." When we apply that, do we consider how many million dollars it would cost? Are we prepared to go to Congress and ask for this money? Do we not need to put our minds to that single point? Do we believe in it, will we carry it out in detail, and bring all these children under this idea of competent and adequate education?

Mr. MOSES PIERCE. Is there any one who can tell how much money the Government holds that belongs to the Indian and ought to be appropriated to his best good, and whether it is not five times what it would cost to establish these schools, and if there is any reason why the people should not ask the Government to do its duty and apply it to the Indians?

Mr. SMILEY. There are about 45,000 Indian children—call it 50,000—that can be sent to school. Two hundred dollars a year will educate any Indian thoroughly; that makes ten millions a year. We give five millions now. A good deal of it goes for food, tobacco, and such nonsense. Suppose we get half of these children in one year. We could not get them all in one year. We give five millions now a year for education. I would withdraw rations and put by the funds obtained by selling these lands to create an educational fund. That is the way to do it.

General EATON. This plan means so much money. What else does it mean? It means the relation of these Indian children in the family, in the community where they are, to the white surroundings, or any other surroundings they may have. Now, can we so exert the power of this nation that every Indian child shall be brought within educating influences this year? Give Secretary Noble, General Morgan, President Harrison, four years' work of that kind. Perhaps the Army would have some police work, and perhaps there would have to be some more legislation in regard to Indians with reference to the enforcement of law by the usual processes of police, juries, and courts. Perhaps we should find ourselves, through this initiative movement, going forward with every other instrumentality for the Indian. General Armstrong has enforced the idea that so much must depend upon the family. We do not stop to think what we are born into—the atmosphere of the home, the difference between the pots and kettles of the civilized home and the pots and kettles of the savage home. And so you might go on through all that pertains to what we call civilization. We are born into it; they are born out of it. How shall we get them into it? The school we begin with as an initiative. General Armstrong fitly emphasizes the idea that something more is required, and so General Morgan has in his scheme of boarding-schools. But these do not begin where the home does in infancy, to train the child from its first breath in habit and ideas.

This will take time; it can not all be done at once. And yet what I have tried to direct attention to, under General Armstrong's suggestion, can be done. It is within the possibilities, within the reach of this country. Do we hesitate to expend ten millions in military movements? Ask General Howard. I remember once that, in connection with certain computations, we went to the Treasury to get the history of the vouchers for Indian expenses, and there was a very faithful clerk in charge of the work. We worked away with him; but some were unwilling that the work should be finished and given to the public, and the man is dead. I suppose the public will never know what the expenditure has been. We have estimates; they are terrific. How they have swallowed up million after million. Every year that we delay this complete movement we are providing for these military expenses. Shall we arrest them by beginning at this natural point, the children.

Let me allude to another fact which should be brought out in this connection—the

lack of attention on the part of all our Indian movements so far to the Indian family. Now, I want to know, from those of you who have been most intimate with the Indian, in how many cases can you find the history of the family? In how many cases can you, when getting the land in severalty, state the relation of those who are to inherit that land from the first patent? I believe, among the persons who have been at work for some time in carrying on this work of location in severalty, only one—Miss Alice Fletcher—has comprehended this idea, and begun to make a record of the children, and the relation of the uncles, aunts, and cousins to the parties benefited. It seems to me that there needs to be an emphatic movement on the part of this Conference, seconding this proposition of universal education reaching the family of the Indian, that that fundamental agency appointed by the Almighty may be properly used in the great transformation which we seek. When we began, under the orders of General Grant, to deal with the negro one of the first things we ordered for every post was a book of record. Every one who had not had a legal marriage before, every husband and wife, was obliged to be legally married and have it recorded. Now, when I visit those regions I find the effect of this movement. I believe that a vast power may be brought in to aid that has not yet been used in behalf of the Indian.

How all this can be done, and done most effectively, and ignore at the same time the first and best book we have among us I do not know. I do not see how we are going to lay the Bible out into the cold and begin to bring the Indian up into any manhood that will answer to our idea as Christian men and women. One difficulty with us in this country, in all these matters, lies in this direction. We are a select people. We have been selected out of the nations across the water and planted here under peculiar circumstances. Now we, while enjoying these elevated opportunities, are not fitted by our experience to undertake in our own wisdom the elevation of a degraded race. We have not dealt with these questions; we are just beginning to deal with them. But it is to my mind the grandeur of this Conference that it has been getting down to this work. I believe that here, at the first proposition of the Commissioner, we can make a start. The English Government has done much in dealing with degraded races.

You will recollect that the Sepoy rebellion was the most terrible catastrophe that ever occurred in India up to that time. The British Government had been so exceedingly careful of the religious preferences of the natives that it had not allowed itself to employ in the Government schools a Christian teacher or to have in those Government schools a Christian text-book. But after that Sepoy rebellion, the horrors of which have been fully depicted, the British Government began to gather up its lessons, and to look over these facts. It found that those leaders who brought on this rebellion had been educated in their own schools, in which they had such respect for the pagan conscience that they would not introduce the Bible; that they had trained these men in intellectual sharpness and power, by which they rose up and created that terrible massacre. But, looking more closely among the results of the rebellion, they found only a few—three or four or so—who had in any way any connection with the Christian schools established by the missionaries from the Christian nations of the earth. When Great Britain, that hard-headed nation, saw these facts, it was enough to awaken those in authority. They saw that they had only given half-way play to conscience; that there must be room for the Christian conscience, room for the Bible, or freedom of conscience is not complete. It seems to me that that one fact is enough to emphasize to us the absolute necessity of the presence of the Bible in any work in universal education for the Indian. Some time early in the organization of free schools in Virginia, at the head of which was the Horace Mann of education in the South, one of the county superintendents, catching in the flurry the declaration of some great man that the Bible must be withdrawn, received from the head of the system a word of this character: "I noticed your circular. Have you considered how our civilization has grown out of the Bible? Do you not with me believe that the Bible is the first and best book we have?" Why should we begin by displacing the first and best book in our possession?

General HOWARD. The answer often to what our friend General Eaton has said is that we come in unfavorable contact or collision always with our Roman Catholic friends by putting in what they claim to be wrong editions of the Scripture. Now, I want to say that I have visited a great many Catholic schools. There was one kept by Father Cherouse on the Puget Sound, and there it was the truths drawn from the Bible, and often in the Bible language, which segregated more than half the people from a low degraded tribe and made them well-behaved and very industrious. Upon the Cœur d'Alène Reservation I visited a good school kept by the sisters. They are teaching there also the Scriptures; and on the Colville Reservation they have constant reading of the Scriptures, especially selections from the Old Testament about Moses, Samuel, David, and other marked men. The degree of civilization they obtained among the Indians is largely due to such teaching.

The CHAIRMAN. The Board of Indian Commissioners in their last report made the

following recommendation: "There is needed an annual expenditure of \$4,000,000. The call for such an amount need not frighten us. We have abundant means to meet it. Were the demand twice as large we ought not to hesitate. We ought not to make it a mere question of cost. It is a question of saving or destroying a race within our own borders, and even on economical grounds it is cheaper to educate and train to self-support than to feed and clothe and guard the Indian in perpetual pauperism."

Dr. WARD. Having made that request, will you be good enough to tell us how much Congress actually did give of increase?

The CHAIRMAN. About \$1,000.

General EATON. There is where this conference is needed. Let us get a million of increase.

General MORGAN. I want to say that somebody ought to advocate the cause of Congress and the politicians. I have had no quarrel with them. I do not think I need to have. I am surprised at the limited pressure that has been brought to bear upon me, excepting in one or two specific cases, in the great matter of appointment of teachers. Now, I want to say that although they did not give all that was asked, Congress gave more than was used. There has gone back something like \$40,000 that was not used. I believe that Congress is ready whenever we can show that we are using money in a wise way to give all that may be needed.

Justice STRONG. I do not propose to engage in this discussion, certainly not at present; but I wish to call attention to one phase of the subject of Indian education that has not been noticed, so far as I have heard. The Government is allotting to the various tribes of Indians the lands in severalty. Under those allotments they become citizens of the United States. They therefore become, by virtue of the Constitution of the United States, citizens of the States in which they reside. They become subject to State jurisdiction. Whatever schools are established in those neighborhoods where lands are thus allotted will become State schools, and necessarily under the control of the States. The Indians will be no longer wards of the nation, but wards of the States in which they reside. The nation may be trustee of the funds belonging to them, but it will not be guardian any longer. Now, what is to become of the education of those children on these allotted reservations? I wish that subject might be considered as this discussion proceeds. These allotments are of lands which belong to one large body, and they are all allotted to the Indians, not any portion to white men. These neighborhoods, therefore, in which these children of Indians will reside will be Indian neighborhoods, and the schools for these children will be composed of Indian children entirely; but they will be, as I have said, under State control. How far are we as a conference to consider the question of their education after these allotments are made? What are we to do, if anything, in regard to it?

General Whittlesey asked that Mrs. O. J. Hiles have an opportunity to make a statement in regard to the Oneida Indians.

THE ONEIDA INDIANS.

Mrs. O. J. HILES, of Milwaukee, Wis. I take it that General Whittlesey wishes me simply to speak with regard to the bill which was presented last year in Congress touching upon the Oneida allotments. A bill was presented in Congress to the effect that the land should be allotted to the Oneidas of Wisconsin, who are, as you know, a remnant of the old Oneidas of New York, having been removed some years ago to that State. This bill was proposed in order that a clause in the Dawes bill might be done away with and a clause permitting the sale of the lands five years after allotment inserted in its place. The Wisconsin Indian Association, having ascertained this fact, at once went to work to do what they could to supplement the labors of one or two representatives from Wisconsin who had taken a decided stand in opposition to the bill on account of this clause. The association also asked the friends in the East who are influential in this kind of work to assist in defeating the bill.

The first thing that called my especial attention to the bill and aroused me to an intense comprehension of an impending danger which demanded immediate action was an item of news from Washington, published in the papers, to the effect that the constituents of a certain Congressman from Wisconsin had been plying him with letters urging that this bill, known as the "Hudd bill," should pass. Thinking that there must have been some reason for such earnest desire other than friendliness for the Indians, we went to work, as stated, and I am very happy to be able to say that the bill was defeated. The allotment under the general bill has been ordered by the President, and the work has been begun by a special agent, Dana C. Lamb, appointed, as I understand, by a recommendation of Senator Sawyer, who stands in very good favor with the Indians.

I visited the Oneidas on the 4th of July this year. They asked me to speak to them on the subject of allotment as related to themselves. The best educated among

the Oneidas are afraid of allotment. The "fringers" of the reservation, the outside element, were in favor of it, had been in favor of the Hudd bill, but the conservative element were afraid that their lands might, even with allotment, be lost through additional legislation. Their great fear was that in the coming winter, or even later, some new legislation might allow the sale of their allotted lands, and they expressed great anxiety for the weaker Indians, and even for themselves, lest they might not be able to stand against the machinations of the whites, who were so interested in the five-years' clause. I urged them to accept allotment without delay, and to work for its successful accomplishment by the appointment of a committee to confer with the agent, and by that means to put it out of the power of the whites to introduce another bill, with another prejudicial clause; and I think that, under the advisement of their friends, aided by the advice of the missionaries, they will submit to the allotment, hoping and trusting that the watchfulness of their friends will prevent any legislation unfriendly to their interests in the future.

I wish you could see them. I have sat here to-day thinking about them as I saw them, while this question of civilizing the Indian has been discussed. Without knowing it, the Oneidas have settled the question. It was a large gathering which I met in July; and it was characterized by perfect order and decorum. Except for their faces and their unusually grave and dignified bearing, I should not have known them from a similar assemblage of whites. Every woman was well dressed; every little child was dressed as neatly as a white child would be dressed at such a gathering; every infant was clothed in a long white dress, trimmed and embroidered, and spotlessly white. Men and women alike listened to the words that were said to them with evident comprehension. I was greatly impressed with the perfect atmosphere among them of the white man's manner.

They have many good farms located on a beautiful ridge of land; and, naturally, they are very desirous to keep them. They have good buildings. I am speaking now of the sober, industrious Indians. The meeting which I addressed was held in a two-story frame house belonging to an Indian. A few years ago, they had saved and deposited in a bank \$2,500 with which to build a church. The bank failed, and every dollar was lost. But they rose from their almost discouragement, and have built, and nearly paid for, a beautiful stone house of worship. I trust that they will not, through any future legislation or order, lose their well-earned farms, and with them their highly-prized church.

Rev. C. W. SHELTON. In a trip recently made, starting 150 miles north of Bismarck, and going down through almost all of the Dakota country, I met personally and talked with nearly all of the Indian agents. Two questions they have asked me to put to the Mohonk Conference. The first is, "Can you not give us a system of education whereby school attendance shall be made compulsory?" One agent said, "While we do insist upon school attendance, we have no authority for doing so; and any intelligent half-breed could knock us out in a few minutes, thereby destroying our influence on the reservation forever." The other question concerns the marriage relation. Give us a law enforcing legal marriages on our reservations.

Now, as this is the hour for general business, I would suggest these two points which I hope may come up during these sessions—compulsory education and the regulation of marriages on the reservations. A short time ago a young man and a young woman were married after the manner of Indians. The agent sent word to them that they must be legally married. The young man said he would not be; there was no law to compel him. The agent locked him up for two days, and the young man said then that he would be legally married. The missionary had some scruples about it, and he asked the girl. She answered, "I have no objection to going to your church and being married; but there is one clause in your marriage ceremony which I do not like. It makes me promise to live with one man the rest of my life." We want a law to put that clause in, and insist on it every time.

The chairman then introduced ex-President Rutherford B. Hayes.

Hon. RUTHERFORD B. HAYES. Ladies and gentlemen, the circumstances are such that I can not attempt to speak to you at any length. In judgment, in heart, and in conscience, I am with you in your work. It has been fitly said that this great nation can not afford to do the smallest injustice to the humblest of its people. To prevent this, to prevent the continuance of the injustice that has been done from the beginning, in the dealing of ourselves and of our fathers, with those who owned this vast territory that has made of us a nation so fortunate, so rich, and so powerful; any attempt to change the current of injustice that began with the first white man on this continent and has lasted till to-day; any attempt to change that current and to deal, not merely in the spirit of the Golden Rule, but in the spirit of simple justice with these people, must command the sympathy and the aid of all reflecting and of all good people. I will not attempt to say more; but so gratified am I with what I have seen of the methods and of the spirit of this Mohonk Conference that I can not but hope that the day may soon come when that other weaker race, not of a quarter of a

million, but of six millions, shall have some such annual assembly as this to consider its condition and to aid it to rise to the full stature of true American citizenship.

The CHAIRMAN. I am sure that I would not trespass upon the tender emotions of the heart of ex-President Hayes; but I believe that, since Lincoln went to his grave and Garfield to his, sixty million people have not uncovered their heads in greater sorrow than when earth to earth and dust to dust was said at the grave of Mrs. Lucy Webb Hayes, one or the truest and best of the world.

Mr. SMILEY. I understand that the day Mrs. Hayes was buried some good ladies happened to be at Pike's Peak, and on the top of it they began piling up a monument in her memory. That monument has grown to be a large one; and I hope to have the privilege of piling up a stone.

SECOND SESSION.

INDIAN EDUCATION—Continued.

WEDNESDAY EVENING, *October 2, 1889.*

The conference met at 8 o'clock p. m. General Fiske in the chair. Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, New York, was the first speaker.

Rev. J. M. BUCKLEY, D. D. Mr. Chairman, ladies, and gentlemen, the last book that I read before coming to this place was read under the influence of the Scriptural statement that "a merry heart doeth good like a medicine." It was Marshall P. Wilder's book, "People that I have smiled with." It was very interesting and stimulating, and it is an appropriate title for this occasion. I rejoice to smile here with you, amid so much that is restful, helpful, and beautiful.

Twenty years ago, General Grant selected a dozen gentlemen to consider and report upon a plan whereby the treatment of the Indian question might be more Christian than it had been. These gentlemen were mostly ministers of different denominations. I had the honor to be one; and from the report of that committee came the so-called "peace policy." From that day till this I have had a special interest in Indian work. It is true that I have never been here before—not for want of invitation or inclination, but from engagements that made it impossible. I rejoice to be here now. It is an atmosphere of unity, patriotism, and philanthropy.

I believe it is a higher proof of a philosophical mind to doubt than to dogmatize. There are some things commonly affirmed about Indians which to me seem doubtful. I do not believe that our fathers committed an unpardonable sin when they assumed that the Indians did not own this whole continent. Their very names show that they conquered and drove out other nations, and that their titles had no inherent rights that anybody was bound to respect. They extended over the whole continent. I therefore do not feel that those who discovered this country, and found it inhabited by savages, and took possession of it to introduce civilization, committed the unpardonable sin. They did what the world had been doing from the beginning of history till then, and what it has been doing ever since. Neither do I blame the Indians for some features of their treatment of their women. I think Mr. Catlin has defended them well on this point. Their mode of living required the braves to be exceedingly alert and vigilant, ready for war, and to do nothing that would prevent them from defending their tribe according to their stealthy and subtle methods. The women, therefore, had to do the hard domestic work.

Those, however, who seized the country assumed moral obligations; they were bound to take care of the persons whom they found wandering about here. They undertook to do it. But, of course, the policy of the people who came here was a compound of greed and hatred, necessity and conscience; and from the beginning till now all these elements have been at work, sometimes one in the ascendancy, sometimes another.

I can not feel that this country, as a whole, is entitled to be cursed among the nations of the earth. Under divine authority, when the Israelites went into Canaan, they slew right and left, and in the most horrible manner, as it seems to us; but, according to the record, they were rebuked for not destroying enough. We gave the Indians land in some part, and did not utterly dispossess them. War was inevitable, and it grew out of these methods.

The Indian problem is one of the old problems of humanity in its upward march from the prehistoric ages of degradation, barbarism, and animalism. Of course, I am not in the line of theology in these remarks. That is another subject entirely. I do not mix my theology and my science; I run them on two parallel tracks. They never can collide while the world stands, even if they go very fast, though there are careless engineers.

The Indian can be educated. It seems to me this can be proved by the old orthodox theory or by the Darwinian theory. Take the orthodox theory. God made all the nations of the earth of one blood to dwell upon the face of the earth. If they

were made of one blood, they were originally similar. If they have been changed, it has been under the operation of those three great forces, climate, food, and manners. Now, if the old theory is not true, and the Darwinian theory is, then everything has been under the operation of those laws. So we take our choice, and come to the same conclusion. When I entered upon public life, the great thing was to prove that man could have descended from a common pair. We have no need for that question now. But that they have been educated is certain, and that they have deteriorated is equally certain; and humanity requires that we should educate them. It must, of course, take ages to transform the Indians into beings resembling us.

If we lived in the open air, as they have always done, if we lived on the kind of food that they have had, and if we had the manners that they have had, in the course of a thousand years we should suffer a great change of complexion and a great change in spirit. There is no power that will rapidly change the Indians into Americans of our type, unless amalgamation is practiced, which, as a matter of course, will not be of any great extent.

What can make the change? Environment, occupation, and religion—nothing else. The United States Government must change the environment of the Indians. It has already done it, but greatly at a disadvantage. They are in one of the worst states of transition seen in the world. Their experience has qualified them to hunt and fight, speaking generally. They are prevented from that at the present time. Their experience has not qualified them for the arts of peace and a civilized life. We are bound to give them an environment that will gradually change them. It is as true of men as it is of dogs, that, in the sere and yellow leaf, you can not teach them new tricks. And, therefore, it is important to feel that the whole thing turns upon the children and the keeping of the adults in order and comparative comfort as their lives hasten to an end. Occupation, of course, is absolutely necessary to prevent deterioration and to prevent deprivation. The want of occupation would ruin us and our children in a generation.

There is this peculiarity about religion: it is an antidote to every feeling that makes an Indian, in a disagreeable sense. The Indian is not to blame at all for being bloodthirsty, cruel, and remorseless in his nature. How could he live through ages, as he has done, and prevent that? You might as well blame a wolf for being a wolf instead of a lamb. Religion is the only thing that can antidote his malicious tendencies. He has that form of our common depravity. This is not so with the negro. He has not the malicious form of our common depravity. I will not specify what his form is. It is very peculiar; but it is not, generally speaking, malicious.

With respect to this matter, I hold it to be the duty of the Government to give to the Indian a new environment, plenty of occupation, and a religion of some sort. You say that it is contrary to our principles and to public policy to deal with religion at all. Well, you can secularize the country by logic; but this is a very dangerous thing to do. A man may be round-shouldered. By proper exercise, you can straighten him in ten years; but you can not do it by putting him in a vise. The public schools, you say, are bad; and parochial schools must be introduced, and therefore the people must have money to support them. You can take the chaplains out of the Army and out of all the Government hospitals. You can carry your logic out to this last extent, and you can refuse to teach in the House of Refuge and in the Elmira Reformatory. That is the last logic of it—an absolute unreligious state. I believe, if you can show logically that that is the final outcome, there is no reason why it should be done now. I am a slow and sure reformer, on the theory that the slow and sure reformer can take advantage of the rapid changes when they come.

All reform must proceed on the basis of existing things. As a minister said at a temperance meeting at which I was present, "I, myself, personally, think" that the present system ought to continue for a long time to come. I make no distinction between Catholics and Protestants. I think the Government should recognize all sects whose influence does not tend to immorality. I am in favor at present of the contract system. I agree with the logic of those who do not abstractly oppose it; but I believe it is one of the cases where we are to proceed to the last results, but gradually, till the last results are the next step, and then they will take care of themselves. I believe, further, it is very important to remember that, while the atmosphere of this conference does not say that the only good Indian is a dead one, the atmosphere all around says that. I have visited Indians in almost every part of the territory included in our Government, with the exception of Alaska. I have seen them in their wigwams. I have visited General Armstrong's school, and seen them there. I have seen them at Captain Pratt's. I have seen them in their tepees, and have eaten succotash in five courses. I know that all around them the settlers sympathize with this doctrine that the best Indian is a dead one.

Notwithstanding the fact that we have a Catholic population of 9,000,000 and a Protestant population of three times that number, the great majority of the people are cold toward the Indian; and, if he were left to the exercise of the forces outside

of religion, he would be ground to powder, and the process would go on continually. Hence I solemnly warn those who love the Indian best to resist to the last the divorcement of religion from this work. I thank General Howard for the remarkably clear statement he made on the work religion will do.

Personally I have great hope of the Indian. I know some who are good poets; some who are excellent preachers; some acute mathematicians. They are not so rhetorical as the negroes, who run to display and adjectives; but I have seen two Indians before whose logic I stood abashed, and both of them spoke on the chairman's favorite theme—the liquor traffic. I have great hope of the Indian if we, and those of like precious faith with us, are true to the cause.

Capt. R. H. PRATT, of Carlisle. I am sorry and I am glad to follow Dr. Buckley. I am sorry, because I have not had the mental training that he has. I am glad, because he has given me a text. I must antagonize him a little. I do not believe in all his theories; experience does not carry them out. I say, and have said the same in effect many times before, that if we take a dozen young Indians and place one in Dr. Buckley's family and another in the chairman's family, and so on, taking those so young they have not learned to talk, and will train them up as the children of those families, I defy you to find any Indian in them when they are grown. We are not born with ideas. God did not make us that way. The ideas come afterwards; they come as we grow up; they come through environment. I believe that if Dr. Buckley would take one of those Indians he has seen in the West—a little pappoose from his mother's back, always "looking backward"—into his family, face it the other way, and keep it under his care and training until grown, it would then be Anglo-Saxon in spirit and American in all its qualities. Color amounts to nothing. The fact that they are born Indians does not amount to anything. The assertion that they are a thousand years behind us is not true; they are right here with us. The trouble is that we will not take them into our American family. We will not give them a chance; that is the whole obstruction. I have been working with and for the Indians many years. I have been in their lodges, and talked with them around their own camp-fires; have fought them and with them, under the directions of our generals. General Howard has used them as soldiers. They are brave, and in their way stand up for their rights.

To-day we have had outlined for us a policy. It is a good one in part, but it does not reach the end; and I believe in getting to the end at once. We have been told that there are 35,000 or 40,000 children to look after. If we can place these children in our American lines, we shall break up all the Indian there is in them in a very short time. The bother is in the making use of our American facilities, not only before, but after. We must get them into America and keep them in. The Master looked after individuals; we look after tribes. By our acts we say, if the tribes can take hold of themselves by their own boot-straps, and lift themselves as tribes bodily into our civilization, we are ready to let them in as a body, but will not let them in unless they can come in this way. It is a very peculiar situation that in this country and at this time we have no individual Indians here and there in our communities—none that live with us. The idea is segregation and Indian reservation everywhere. At Carlisle I can not work the Indians en masse. If I send them in numbers to Sunday school, at once a class of Indians is formed. They do not take them into the other classes. If I send them out into the country into public schools, in numbers sufficient in any one school, forthwith there is segregated a class of Indians. To overcome this hinderance, which is our own act, we must by thorough distribution make it impossible to create a class of Indians. Forty thousand Indian children! I do not remember the number of our schools exactly; but, as I do remember, there would be only about one Indian boy or girl to every five or six schools in the United States. Such distribution would not burden our public schools. The end is in this direction. We must work it out on this line some way, in order to succeed. I believe we shall have the Indian problem on our hands to the end of time if we continue to rely on purely Indian schools. We may have our contract Indian schools, our church Indian schools, and our Government Indian schools till Gabriel blows his horn; and we shall always have Indians and be struggling with the Indian problem.

What we need in America in this nineteenth century of the Christian era is to brush away this specter that race schools are a necessity. We should rise right up into our own pure American air of freedom for all men; then the Indian will become a very short problem. The idea that we can not teach the Indians our civilization and to join us in it and compete with us is all nonsense. It is a little hard to bring ourselves to do it in the right way—that is all. The old ones are not irredeemable, as is alleged. It is harder to bend the tree than the bush; but force enough will bend anything. Take an individual Indian—an old one, off by himself, away from public Indian sentiment of his tribe. Immerse him in civilization, and he becomes willing in a very short time to cut off his hair and adopt civilized dress. He will quit painting himself, quit his other peculiar Indian ways, and strive to be one with those about him.

Considering the case of the Indian youth, we must of necessity take some prelimi-

nary care of them in Indian schools; but at the very earliest moment we ought to have them in our own schools and dispense with purely Indian schools. Carlisle has over two hundred Indian youth out in families and in the public schools of Pennsylvania. More than sixty of these are the hated Geronimo Apaches, reaching this condition in two years of Carlisle training. We ought to save them as individuals, invite and urge them out of their savagery and into our civilization one by one, the whole of them. How long would it take to assimilate them if we went about it with all our forces? Not more than from three to five years. We have plenty of room. It would only make nine Indians to a county throughout the United States. I admit we can not well be so radical at once; but we can and ought to work this way. One trouble is we run against the Indian's land all the time. That bothers us. We drop caring for the man to care for his land, as though that were the only and all-important thing.

I was glad Judge Strong spoke as he did this morning. He was at the real heart of the case. We are going to give them lands in severalty on their reservations, and so leave them still Indian communities. By this we do not invite them out. We say, Stay there! Be Indians! Be tribes! I do not think it would be such a bad thing if they were to lose their land, if they gained the vastly greater boon of becoming free men and American citizens. Poverty is not an unmitigated evil. It has made more strong men than wealth. But they need not lose any ownership of land. These rights can be guarded. The point Judge Strong made will have to be met. It bothers us now in Michigan. The Indians there are citizens, and entitled to the public school privileges; but they are non-tax-paying and in communities largely by themselves, making the white population bear a heavy load because their Indian fellow-citizens are not taxed. Of course the whites will try to get rid of the load. It is an unnatural condition. If the Government excuses the Indian from paying taxes when it makes the Indian a citizen, then the Government ought itself to pay his taxes. That would help to make him acceptable to his white fellow-citizen. But why excuse them from any obligation? If we distribute the Indian youth, one here and another there, in our schools, the white youth will cease to be afraid of them, and they will become friendly with each other. The Indian, like other youth, needs to contend with other brawn and brain to make himself respected and to learn self-respect.

I have been most successfully following the course here outlined for ten years. Mr. Schurz, when Secretary of the Interior, grasped the idea at once. Not long after Carlisle school was started, he said, "I will have ten schools like Carlisle. We will distribute them. We will send them into American life." I have been very hopeful that some time there would come along a William Pitt, with the power and will to do it all quickly. If we adopted for the other races that emigrate to us the same treatment we enforce for the Indians, our America would be torn asunder in a very few years. Send all the Germans to Wisconsin, and we shall soon have there a Germany. Send the Frenchmen off to some other locality, and we shall have a France, and so on. But we distribute them. They pass in and become a part of us. They get into our public schools, and by this course we secure English-speaking and American citizens the first generation. So, too, shall we have acceptable citizens in the first generation of Indians if we adopt the same methods with them.

Mr. HERBERT WELSH. Before proceeding to discuss for a few minutes the question which is before us to-night, I want to take just one moment to give my personal confirmation to the very profound and important truth uttered by Captain Pratt—the fact that the Indian is not born savage and cruel, so that these elements remain a taint in his blood forever. The actual proofs to the contrary are clear and convincing. The Santee Indians of Nebraska, who were foremost in the Minnesota massacre of 1862, are to-day among the most peaceful and civilized Indians in this country. War and violence have completely passed out of their minds and their nature. They have become citizens of the United States; they own their lands in severalty, they have come into close contact with the American people, their surplus lands have been opened to white settlement, they send their children to school. They represent the last stage when the Indian has gone all the way from barbarism till he emerges into the white man's civilization.

Now, to take up the question of this evening. I think it is one of very great importance, in my judgment, in many respects, the most important question that has been brought before this conference in the seven years of its life. I must confess that there are clearly two sides to the question; and that, till a recent moment, I doubted where the truth actually lay. I have, however, at this time convictions founded upon reasons which I will endeavor briefly to lay before you.

Great uncertainty rests with the experiment of doing the work of Indian education, as General Morgan has expressed it, "by the power of the Government alone." I will point out one or two elements of this uncertainty. As things exist at present, the Indian Commissioner has not unlimited power in relation to Indian affairs. If he had, the question would present itself in some different form. Practically, the selection of Indian agents rests in the hands of authority superior to the Commissioner.

That fact brings in the element of uncertainty in relation to this question just here. As you know, these Indian reservations are far off from Washington. They are scattered through the heart of the country; they have passed over even to the shores of the Pacific. A principle has been adopted in the appointment of Indian agents, which is known as the "Home-Rule" policy; that is, that local political influences largely control the appointment of agents. The term seems to me a misnomer, because I can not conceive, from what I know, of those Territories and States in which Indian reservations lie, being in very truth the home of the Indian, or of an authority over the Indians vested in them, being properly called "Home-Rule." It seems to me that the interests of an Indian reservation within a Territory are frequently opposed to those of the Territory itself. Therefore, the term "Home-Rule" is here misapplied. But suppose an agent is appointed in obedience to this policy; that agent owes his appointment largely to certain influences in the Territory. He finds upon the reservation certain positions to be filled, such as those of farmer, blacksmith, etc. It would naturally be for his interest to gain control over appointments to these places, and even to those in the Government school, and to use them for the benefit of those to whom he owed his position. If he chooses to claim these appointments, he can exercise his influence in such a way that the very best Indian Commissioner in the world would find it hard to hold out against him. The Home-Rule party will claim that, while it has the appointment of agent, it can claim other things. This is the element of uncertainty, that the Indian Commissioner may hold only a partial authority over Government schools. It throws doubt upon the proposition to rest all our hopes for Indian education upon such education as the Government gives them.

Let me put in a point here. I am looking, not only to the time of the present Commissioner alone, but beyond that. I wish to be understood as saying that I hailed General Morgan's advent to this office with joy. I presume that there are few persons who have had the means of being in so close personal contact with him as I. He has at every point manifested the utmost desire to conduct his office upon the civil service reform platform; that is, upon the system of getting the best possible man for the place. But we are now considering something which must extend beyond his time. It does not seem to me that we have clear assurance that any Commissioner will have the power to so work this system that these elements of uncertainty would be thrown out.

Let me point to another fact: it is that Congressmen claim the right to dictate appointments in their Congressional districts, not excluding those in Government Indian schools. It is not a right which the Constitution of the United States gives them; but they usurp it. In some cases a Congressman will say, "I desire such a man appointed as superintendent of a given Indian school" (naming a political backer). If the Commissioner resists this dictation, he puts himself in conflict with the Congressman. But suppose the Commissioner stands out against the Congressman, the latter will certainly endeavor to make his claim good. When the Commissioner's estimates for the school service come before Congress, the member whom the Commissioner offended will make his power felt in using his influence to defeat the appropriation or to cripple it. So, no matter how earnest the Commissioner may be, he has a power confronting him, which I will not say is impregnable, but it is a very serious element in the contest.

Now, up to this time, how have we educated the Indian? For seven years I have traveled over Indian reservations. I have seen all kinds of schools, and, in the main, the Government school has been a poor thing. As a usual thing, the man who has been in charge of it has not been inspired by any pure desire: he has been appointed from political motives. When the power that appointed him has passed away, he has passed away with it. On the contrary, the contract schools, those of the Roman Catholics, the Presbyterians, and other religious bodies, had a spirit of continuance in them. They gave to the Indian child a clear, positive faith: they gave him the element of conscience. I think I shall be borne out in the statement that, in the long run, the contract school presented a better phase of instruction than did the Government school. There are some exceptions. Captain Pratt's school is a tremendous exception, and there are others; but it is exceptions that prove the rule. His school has been untouched by the hand of the spoilsman, because no one has dared to touch him. The public sentiment back of his school was so strong that no effort could be made against it with success.

Now, what is the part of wisdom for us in such a matter as this? Had we better hazard the experiment and throw aside the religious element in the contract school, trusting to the Government's becoming better in its work, or else ask that the Government shall first prove its work and show that its schools are as good as the contract schools? It seems to me that the latter is the best way. The element that has done the work has been belief in God and, through that, belief in humanity. I believe myself that it is the love for One who came upon this earth to show men how they should live that has touched the Indian, and has made our own people feel that those for whom Christ died deserve our sympathy and help. I think if any religious

body goes forward in faith and love and with the evidences of practical wisdom, and asks the Government to give it the power to carry on this work, showing this willingness by providing teachers and buildings, that it is right in the line of the Government's policy of civilization to grant the request. In Philadelphia, the question came up many years ago as to whether the Christian religion should be taught in Girard College. Stephen Girard had desired that the highest and purest morality should be taught there; but his will forbade a clergyman to enter the college doors. The judges decided that the highest and purest morality that could be given to these children was that expressed in the gospel of Jesus Christ, and for that reason it was necessary to teach Christianity in the college. The Government asks for something that shall teach the hearts of the Indians to aspire to something better than they have known before, which will give them the purest morality. The churches come forward and ask to be allowed to do this work. If we turn them away and chill their enthusiasm, if we point to some instrument which has not yet been proved adequate, are we following the light of practical wisdom? It seems to me that the best way is to say to the Government: "Do your very best, and let the churches do their very best." We wish them God-speed. We stand back of both. But do not discard the churches' aid till your own work is inadequate. By God's help we will give them what power, what strength, we can." I ask the question whether it is not the wisest policy for us to pursue.

Rev. LYMAN ABBOTT, D. D. It is of advantage, after a debate has taken, as this one wisely and well has taken, a wide range—it is of advantage to go back again to see specifically and exactly what is the question presented. In the paper which has been read by General Morgan, it is not questioned whether the contract system shall be abolished. Under the Government system, the Government and the churches enter into a quasi partnership for the work of education, the one furnishing buildings and the other teachers, or in some other way one supplementing the other's work. General Morgan's paper does not suggest, even remotely, that these contract schools shall be discontinued or that this contract system shall be abolished. I believe that I am within bounds when I say that, on the contrary, he has recommended increased appropriations for the contract schools that are now in existence, and that he appreciates as thoroughly and heartily as any one on this floor the good work they have done and are doing. Nor is the question whether religion shall be taken out from the schools in which the Indians are taught. It might, indeed, be contended that in Government schools it can not be taught; but this is a matter of assumption. It can not be taken for granted there can be no religious instruction whatever in schools directed by the Government. We have, however, in round numbers, 50,000 Indian children of school age in the country, of whom 15,000 or 16,000 are enrolled in the present schools, with, General Armstrong tells me, an average attendance of about 12,000. We have, then, in round numbers, 35,000 to 38,000 children who are growing up in absolute ignorance and barbarism. The question is not, What shall we do for the 12,000? They are being provided for by missionary-schools, by schools partly missionary, partly governmental, and partly by a combination of the two. Nor does any one suggest that this work of education shall be disturbed. The question is, What can be done for the 35,000 that are now in absolute barbarism? That is the question that now confronts us; and it is the one important, practical, and direct question which requires an answer. Now, it so happens that Lake Mohonk has at last partially answered that question. I beg to read from the platform of last year what Lake Mohonk conference, after long debate, said upon this subject:

"It is the duty of the Federal Government to undertake at once the entire task of furnishing primary and secular education for all Indian children of school age on the reservations under Federal control. It has no right to thrust this burden on the pioneer populations in the midst of which the Indians happen to be located. It has no right to leave this burden to be carried by the churches and private philanthropic societies which have taken it up only because the necessity was great and the neglect absolute. The cost of education is immeasurably less than the cost of war; the expense of educating the Indian for self-support less than one-tenth the cost of keeping him in pauperism. We call upon the Department of the Interior to inaugurate at once a thorough and comprehensive system, providing at national expense, on principles analogous to those which experience has incorporated in our public school system, for the education of all Indian children in its ward and care, in all the elements of education essential to civilized life and good citizenship, the use of the English language, the common industrial arts and sciences, the habits and proprieties of domestic life, and the ethical laws which underlie American civilization. We call upon Congress to provide at once, and by wholly adequate appropriation, the necessary funds for such a system, for buildings, teachers, inspectors, superintendents. And in the name of the Christian and philanthropic people of the United States, and of the people of those Western States and Territories who rightly demand that the charge and burden of a pagan and pauper population shall no longer be thrown upon them, we pledge their cordial co-operation in such an effort to remove at once the national

dishonor of supporting ignorant and barbaric peoples in the heart of a Christian civilization, with only feeble and wholly inadequate endeavors to bring them into harmony with a free and Christian civilization."

We have asked the Department of the Interior to inaugurate such a system. We have by our own voice urged the national Government to inaugurate a system sufficiently comprehensive, and with sufficiently generous appropriations, to provide for the school education in the arts of civilized life of all Indian children of school age. The Interior Department has responded to our request. General Morgan has come here in answer to our invitation. The President of the United States and the Secretary of the Interior and the head of the Indian Bureau combined come to us and say, in effect: "Gentlemen, we have heard your request; we understand you wish to inaugurate a system of education that shall provide for 35,000 children, unprovided for, and we are ready to do it." Shall we now say to them, "Gentlemen, we thank you for the readiness and promptness with which you have answered our invitation; we shake hands with you, and we will join with you in an effort to carry out this policy?" Or shall we say: "Gentlemen, we have reconsidered this matter, and have changed our minds. We think, on the whole, the Government ought not to introduce such a system; that it is incompetent to carry it out; that the people will not warrant the necessary expenditure; that we had better go on as we have been going?"

I say, then, it is not a question whether we shall abolish the system of education already organized; no one has proposed that. It is not a question whether we shall eliminate religious instruction from the education of the Indian race; no one has proposed or suggested that. It is not proposed to chill the ardor and enthusiasm of the missionary organizations that are carrying on the work of education among the Indian races; no one has suggested that. The question is, What shall we do with the 35,000 Indian children that are growing up in absolute ignorance and barbarism? Are the missionary societies ready to multiply their Indian work by the figure 3? Will the American Missionary Association multiply its appropriations and the missionary organization of the Presbyterian Church multiply its appropriations? Our churches are working with all the energy they can command. We can not undertake to educate 35,000 Indian children in the civilized arts and industries. There never has been a time in the history of the world when the church has furnished adequate secular education. The work of preaching the gospel is the work of the Christian church. It has taken the work of education as a supplement only when that work was indispensable to this work of the gospel ministry. Is there anything in the proposition which General Morgan has laid before us, is there anything in the action which the Lake Mohonk conference has already taken, inconsistent with the largest, most earnest, and most progressive religious work among the Indian population of our country? If some man of fabulous wealth were to say to the churches of America, "I will establish a public school system that shall provide civilized education for the whole population of China," would the missionaries and the churches say, "No, no! You will chill our religious enthusiasm if you do this"? When the Peabody Fund and the Slater Fund were founded to provide secular education for the South, did the churches say, "Hands off, gentlemen! You will chill our enthusiasm if you give this money to this cause?" When the successive States of the South said to the missionary societies of the North, "Take the work of theological and normal education, we will take off from your shoulders the work of primary and secular education," did we say, "Gentlemen of the Southern States, you are chilling our ardor and enthusiasm by the proposition?" No, ladies and gentlemen, if there be anywhere a power that will take the work of education in art and industry and literary culture from the overburdened churches of America, the overburdened churches of America will have reduplicated ardor, reduplicated energy, for the work of the gospel ministry which belongs to them. How these two works are to be combined and adjusted is, indeed, a difficult problem. But that they can not be combined and adjusted is too much for any one to say.

The real question, then, that concerns us to-night is this: Shall we be content to go on as we have been going on by the methods of the past, gathering out of the 50,000 Indian children only one-fourth for education, and leave three-fourths for barbarism; or shall we demand of the Federal Government, which has the money of the Indians in its hands, and which represents the combined public interest of the whole country—shall we demand of that Federal Government that it provide at Federal expense for the secular education of the Indian? Rather, when that Government comes to us with the voice of the President, with the voice of the Secretary of the Interior, with the voice of the Commissioner of Indian Affairs—three Christian men as much interested in the education of the Indian as any of us here to-night—and says, "Gentlemen, if you wish, we will do what we can to get through Congress a sufficient appropriation to provide for the secular education of the Indians, leaving you to work with us in your religious work," shall we not say, "Thank God for the dawning of a public sentiment that makes the Government do righteousness to a long-neglected and oppressed people?"

Captain PRATT. I want to say something in answer to Mr. Welsh regarding Government schools. My experience and observation have covered a little more than twenty-two years. The slurs that have been cast upon Government school-teachers and superintendents are not deserved. No conscientious man or woman that I have known in my twenty-two [years] experience and observation in the Indian school service but has been brought to his or her knees before God for help, none who have not relied upon the Almighty arm. It is a false charge that Government schools are not religious. The quality of teaching, in my experience, is not one whit behind the contract schools or mission schools.

Mr. J. W. DAVIS, of Boston. I am no speaker; but, certainly, there are some simple things to be said with reference to the last assertion, that all the Government teachers are praying teachers. I think the statement itself carries its own contradiction. I am equally surprised at the assertion that what has been said in regard to the Government plan does not even remotely suggest the withdrawal of help from the contract schools. I think that this assertion finds an equal contradiction in your minds. The facts are plain. The whole discussion has been in view of an underlying expectation of ultimate withdrawal of help in the contract form. The fact is not that, having received an offer of the Government to provide for the 35,000 children, it has been proposed to reject it. That carries a contradiction on its face. There has not been a word said about the rejection of this offer. Who has even spoken of the church undertaking the education of this 35,000? Has any one proposed it in any form? Has it looked toward that? The proposition is whether the church shall be allowed to carry in the moral element while the Government undertakes its plain duty to provide for the 35,000. The churches stand ready to provide that moral element which does not come in in sufficient strength otherwise. Shall we reject the experience that was adduced by General Eaton this morning—the experience of a nation that has tried every plan, until now its politicians say, “We welcome even individuals, committees, and private bodies as well as societies, in order to bring in more strongly and more speedily the moral element?” Lord Dufferin says the mission schools have furnished the conscience of their East Indian educational work. Think of the meaning of education without conscience. What a vital lack that implies! Not only Lord Dufferin, but Sir William Hunter, Sir William Muir, Sir Bartle Frere, all testify to the same thing—that we must welcome all the offers that missionary associations bring in to do this work. I wish that I were able to unfold this matter as it deserves.

Captain PRATT. Teachers who are not Christian have been found in the Indian school service, but they have not remained long. Such people do not stay a great while in such work. I know from observation and experience that we can throw stones from the Government side with just as good cause as they can be thrown from the other side. The Government is a Christian Government in its Indian work. The Government has been laboring with the question for all these years, under the greatest criticism, and has been abused without good cause in many cases.

Rev. Dr. STRIEBY. If Brother Abbott imagines that anybody has gone back on the record of last year, I have not heard of that person. Who believes that we have abandoned the proposition that the Government should educate every Indian child in the nation? President Cleveland said it would have been the glory of his administration if he could see every Indian child provided with a school. He has not done so much; he has gone out of office. I am very much afraid that the present administration will go out of office without doing it. It is not an easy thing to do. My good friend, General Morgan, who has the matter at heart as much as any one in the world, will find difficulties in the way he may not have thought of. It is one thing to get school-teachers in Rhode Island. It is a different thing to get teachers to go among the wild Indians. I do not know any one who represents the contract schools that thinks that this work of the Government ought not to go on. I have signed contracts this year for our three schools in Dakota. Is there any desire to cut down these schools? If not, then nobody will dispute this plan of General Morgan; but we had supposed there was a latent purpose to drop out these contract schools. If a religious society of any denomination goes to the Government and says, “We will put down so many dollars in planting a school, and we will do so much work to support its teachers,” I think it is right for the Government to say, “We will give you a proportionate amount.”

Now, in regard to the Roman Catholics, I do not see any difficulty; if they and the Protestants make similar offers, the Government should make a similar response, treating all on precisely the same basis. That is a simple thing.

I do not believe that our Protestant societies are prepared to multiply by three our work among the Indians. But when any denomination of Christians, no matter what their name or order, comes to the Government in good faith and says, “We are ready to expend so much money to enlarge our work in a given locality,” then I think Government should encourage it by giving to it the usual and proportional amount of Government aid. I do not want the Government to do anything less than it is

doing in providing common schools for all Indian children. I want it to say, "We will aid you in the establishment of contract schools in all wisely selected locations."

Rev. SIMEON GILBERT, D.D. Mr. President, when Matthew Arnold came over to this country and then went back to enlighten the world as to America, he made one remark which was a very good one about our institutions. He said that American institutions seemed to fit Americans like a suit of clothes, and the reason of it was because they had a habit of seeing clear and thinking straight. That is what we want here. It is very beautiful to study the evolution of clear-seeing and straight-thinking. Now, I think it is clear-seeing and straight-thinking to say that the National Government ought to go ahead in this work. It is an awful shame that it has not been done. We all rejoice that we have a Christian President and a Christian Secretary of State, an enlightened Christian man in the Indian Department, and another as the Superintendent of Indian Schools; but I think there never was a more untimely thing than to say or do anything that should now discourage the churches from doing their part. The Government should do everything that the Government can do better than can be done in any other way, and it ought to do it in this case. There are some things that the Government can do better in Indian education; but there are some things that Government can not do and never will do. It never will take the Indian out of his barbarism and lift him up into Christian civilization. But nothing can be done while the churches stand aloof in this work. Now, I say that the Government ought to go ahead with its system of schools, systematized as they have never been systematized before, and multiply them; but, on the other hand, the Government ought to furnish opportunity, incentive, and invitation to all the Christian churches to rally to this work. Bring the burning heart of the Christian sentiment of the country, as represented by the churches, to bear upon this work. These two things ought to be done; and we ought all of us to rally to the support of General Morgan in carrying forward his part, his great part, in this work.

General HOWARD. Sometimes it is a good idea to put things into the concrete. In 1875, I had an opportunity to visit Alaska. On the way up we stopped at Fort Simpson, and we found there that, through the influence of some four children who had been converted to Christianity in Victoria, one of whom had grown up to womanhood and had become a very influential woman, a school had been established and a church. A clergyman had been called from Victoria, and that clergyman brought with him his wife and a teacher. The result of it was that nearly all of that population had been changed completely in its character. The men were industrious, the women well dressed, and the children well cared for. We went on up to Alaska, and we found at Wrangel that all the people were begging for a teacher. They had seen the results at Simpson, and had heard of them at Metlakatlah. We found the same solicitation at Sitka. They all wanted teachers. When I came back to Portland, Oregon, I tried very hard to get some of the representative Christian bodies to take up the work. I tried the American Missionary Association, also some of our Methodist and Presbyterian brethren, but nobody seemed ready. They could not undertake the mission work. Finally, the Presbyterian brethren took it up, and they sent a good lady, Mrs. McFarland, and afterward Mr. Jackson followed. They have since done a magnificent work in that country.

Well, that is primary. Now, the time has come when General Morgan with his machinery can go right up to Alaska and take the whole business and send all the children to school. Let him go right up and make it complete. Now, he has made a proposition to carry out the desire you expressed last year in your platform. He wants the moral force of the people behind and sympathizing with this conference to sustain him in these attempts.

Now, with reference to the other point, there is no discouragement to it at all. On the contrary, enlarge the contract schools just as far as you can. Get as many children in and encourage our friend Captain Pratt as much as you can, because he has a special line of work to do, which is to break down prejudices, break up hostilities, and show that the Indians are as much God's children as are the white men. We want such feeling in every man's heart, and it ought to be there.

General EATON. The first Indian school that ever I visited was on the north shore of Lake Superior. There was a school-house and a teacher. This teacher could not set a copy; he could barely read. I did not visit further this class of schools. But I was credibly informed that there were such schools in the Indian country, and that there appeared at Washington, in the accounts, vouchers which were allowed for school-houses which could not be found and vouchers for teachers who could not be found. Now, if I see the course of events, it has been this. The honest, patriotic, and religious thought and the conscience of the country have risen up and taken account of this question and have pressed its solution forward to a point where these facts do not and can not exist in Government administration. Now, does this debate, in any of its forms or suggestions, tend to chill this sympathy and interest which have directed this salutary course of events? My opinion was against the

Indian Bureau's ever going into Alaska. I sought to prevent that body of people from ever being taken up and treated as the Indians have been within the old limits of the United States. I am happy to say that the course of Providence has so issued that they are not likely to be treated so; that the Indian Bureau has withdrawn from that region of the country. We do not want the pauperizing idea of support and feeding to be extended.

How did the present order of things come about in Alaska? General Howard had a good deal to do with it. He went up there and observed with Christian eyes. He gave these facts to others. The first workers were a half-educated soldier and an Indian who had been taught to read. Then this good Mrs. McFarland, whose school had just been burned, volunteered to go; and Dr. Jackson, the agent of the Presbyterian Board, went there and put her to work. Now, what took place? To-day there is a system of public schools in Alaska. There is a law organizing in that country. You can make a will there; you can make a road there. You could not have these things before. Now, the Government, of its own motion, did not come forward and bring this about. But the course of events started in the way I have described. The Presbyterian Church became interested more widely. Dr. Jackson traveled everywhere, and talked to everybody that would hear him, and the Bureau of Education gave the information to the public. Eighty thousand copies of a single circular on the condition of things in Alaska were issued. The Government did so much; but the religious conscience of the country kept pressing and pressing. There was a commercial element interested in having no law on the coast of that country. When Dr. Jackson went from member of Congress to member, and from committee to committee urging legislation, another man was following to the same member and the same committee trying to prevent legislation. But the legislation came. There can now be some law enforced in Alaska. The point is this: Had not the Church moved, had not the conscience of the country moved, had they been cold and indifferent, or been warned off with the declaration that the Government was going to do this whole thing, where would the initiative have been taken? It seems to me that when we take up the proposition of the Indian Commissioner, so definitely stated this morning, when we begin to figure how we can carry it out, we need every Christian man and every force that can be brought to bear upon the end in view. Mr. Justice Strong, with a long foresight, suggested what is coming about out of our own policy. If we succeed in carrying the Indian forward, he will soon be on land of his own—he will soon be a citizen. They will soon form communities of their own. They will soon constitute school districts, and these school districts will no longer be under national administration. The Commissioner of Education at Washington can not control them any more than he could control the schools in New York or any other State. How, then, are these schools to go forward? What is to guide them? You may know that the town of —, in the State of —, was settled by Mormons. When the State constitution was formed, those who adhered to polygamy went to Utah. Those remained who were willing to give up plural wives. Here was a community, made up of a mixture of Spaniards, Indians, and Mormons, none of them fond of the public school. I went to see how the law had succeeded. It is a mandatory law; every step must be taken, or there is a penalty prescribed. Now, only a few in that community desired schools; but they could go to the court if there was any omission of duty and secure from the judge a mandatory writ. This people were forced, at first against the will of the community, to build an adobe school-house, first for one school, then for four schools; then they erected a brick house for four schools. The school soon changed local sentiment from opposition and indifference to favor, and one of its pupils early became the efficient superintendent of schools for the county.

Now, should these States where the Indians are to be have laws of this character, the work can go forward; but, if not, what then? What is the condition of the Indian policy of the State of New York, in the midst of the highest civilization of the country?

Let me call to mind another fact. Had not the Freedman's Bureau, when operating in the South under the direction of General Howard, through such commissioners as General Fiske, General Thomas, and General Sprague, planted Christian schools by the aid of the churches, and had not these schools remained till this day, how different would have been the condition of the negroes of the South!

Now, here is a body of people more unfavorably situated than the negro was in many respects, and more literally, if possible, your ward, sometimes with funds of his own placed in your hands for this purpose, coming under circumstances where he needs the best of influences—all the best of influences. Are you ready to hinder him by omitting any salutary agency which may be put in operation?

Rev. WILLIAM HAYES WARD, D. D. I was much impressed by the confession of one who has given as much time and study to this matter as Mr. Welsh, that he had found it difficult to reach conclusions on some important questions. Others of us may well make that confession.

I would like to ask some questions. In the first place, I would like to ask if it is wise for us to incidentally condemn the Government because, perhaps, at the end of the year there may be ten or twenty-five thousand dollars' unexpended balance in an amount of three or four millions. That does not seem an unreasonably large amount.

Dr. GILBERT. But not with 35,000 children not reached at all?

Dr. WARD. Certainly. There may have been abundance of reasons why that amount should not have been expended. I do not think that that was an unreasonable balance to be left there.

Now, another question. What is the ideal school for the Indian? I suppose that properly the ideal school is a government school; and an ideal school is also one that gives both intellectual and religious instruction. This is not an ideal for the public school in the States, in the civilized and religious community. It is and must be for the Indian. I ask no question about that. I assert it. I dogmatize on it. It is a kind of school that should be provided, whether by a religious body or the Government. Now, the Government stands in the place of the parent; there is no civilized parentage for the Indian. If a reformatory can have a religious management under a State government, an Indian school should always be a religious school under the national Government. I do not think that the parallel holds at all between the public school in the civilized community and the Indian school.

Now, we have here a proposition that has been brought to us under the most favorable conditions. We have here a commissioner, than whom one could hardly have been selected more wisely, both as one who has experience of the most thorough kind in practical education and one who has as much interest in the religious condition of the Indian as any one of us. He comes with a scheme which contains—not expressed as plainly, perhaps, as some of us would have expressed it—the plan and intention of what is really as truly a religious school, as I understand it, as Captain Pratt's school; and that is as good religiously as any of our contract schools. To be sure, that may be an exception; I believe it is. But such is the Commissioner's plan. He thinks it is something that he can aim for, something finally to be achieved, to give us such schools throughout the Indian service.

Now, the question comes, Is that simply ideal, or is it practicable? Are we to be pessimists in this matter, or are we to be optimists? I propose, just as far as I can, to be an optimist. I propose to believe what he says and accept his hopefulness just as far as I possibly can. I believe that, if he is confirmed and keeps his officers under him whom he chooses, he will go a great way in carrying out that which he has proposed. We have not had it in the past, but it is among the things to be hoped for in the future. But—and here is where the *but* comes in—we have not had it in the past, notwithstanding what Captain Pratt has said. I think the evidence is conclusive that we have not had it in the past; and the evidence is pretty conclusive that the contract schools have had permanency of tenure for the teachers and high religious character. They have given a training which is more healthful by far than that given by the Government schools. I remember that I was told once in Bulgaria that the students educated in French and Russian schools at the expense of the government had been of precious little use to the country, while the students educated at our Roberts College, under religious influences, had been those they had depended upon for the advancement of the nation. Now, can we hope for that same result to be secured through Government schools? I think in the long run, if we will wait and be patient, the thing will be done. I think the public sentiment can be aroused to that extent. But, by that time, the Indian problem will be finished; they will be absorbed in the community. I think it will be safer to maintain the contract system without much enlargement. But let the Government put this extra force on its own Government schools. In time, the contract schools must be reduced; but now we are trying an experiment. The Commissioner has made a proposition. The question is, can he carry that on three years and twelve months? Can it be carried on five years? Can it be carried on to a new administration, assuming that he will be kept in office? If Captain Pratt were gone I do not know what would become of that school. If General Morgan were gone, I do not know what would become of his plan. Now, can we not agree that without any special enlargement of the contract school—I personally will not ask for any enlargement—we may keep these contract schools as an example, as a norm in the eye of the Government schools, with their permanency of teachers' tenure and with their religious character, and that we shall attempt to bring all the Government schools up to the level and plan of the best contract schools; that we will wait before we make any reduction; we will wait and see what is the success of this most admirable, this most beautiful plan, which is a credit to the heart which proposed it, and which can be carried out under the energy of this man, and those associated with him, strengthened and supported by the conscience and Christian sentiment of the United States.

Miss ALICE M. ROBERTSON, of Indian Territory. Some of us in the West hailed with delight the appointment of General Morgan as Commissioner of Indian Affairs, in spite of the many in that section, cattle men, "boomers," etc., who said with dis-

gust, "They have put in an Eastern crank." There were some who, when they heard that I was coming to this conference, said: "Those people do not know anything about the Indians. They killed theirs all off long ago, and now they want to tell how ours should be managed." I like the Mohonk tribe better than such people.

Let me give you two pictures in connection with this subject of Indian schools. I had occasion to go into the office of the superintendent of Indian schools some time back, during the incumbency of a former superintendent. The superintendent was busily engaged in conversation with a gentleman, but stopped long enough to introduce me to a lady who was waiting to finish her interrupted interview with him, saying to her, "Miss Robertson can tell you all about it, for she is in Indian school work herself." And so I sat down beside her to talk it over with her while we both waited to see the superintendent. She told me that she was going out as matron in an Indian boarding-school, and that she was looking forward to it with great dread. Her whole appearance indicated that she was one who had seen better days, and her sweet Southern accent told where those better days had been spent. I began speaking encouragingly to her, and said: "The first thing you must do is to love them; they will soon understand you if you do, and will be easily controlled." "What! love Indian children!" She was sure that was impossible. She was only going into the work as her only means of obtaining a livelihood. She had come to Washington hoping to secure an appointment in one of the Departments, but, the quota of her State being already more than full, the two Senators had recommended her for this position, to which she was going with so much reluctance. She said she knew nothing of the work, and that her only object in going was to secure the salary. Of course she was unfitted for the position, and the superintendent could not but acknowledge that fact, although he had appointed her under the pressure of the recommendation of two Senators. But what sort of work do you suppose that she would do in that Indian school?

Another picture. Somebody spoke about the ideal Indian school, earnestly desiring to know its location. I think I could inform him, did not modesty forbid. Near this school there had been held a grand council of Indians; and, on their return to their homes, some of the chiefs were invited to take dinner at the school. About forty accepted the invitation to which half a dozen had been expected to respond, and there was only an hour's time in which to prepare the repast. It may be imagined there was some very hurried preparation. This school is on the home plan, the girls living in cottage homes, under the care of "house mothers," who train them in all the womanly arts that help to make the home. In due time the guests sat down to dinner in the dining-rooms of the two cottages. In spite of their Indian reserve, they expressed their surprise and pleasure at all they saw, first at the dinner, with its to them unaccustomed table-cloths, napkins, etc., and its abundant, well-cooked food served by the Indian pupils; and then, as they were taken through the prettily furnished rooms, it was hard to make them believe that they were not all teachers' rooms. They could not understand it all. In the parlor one of the pupils, who had helped prepare and serve the dinner, sat down to the piano and played and sang for them. After all this they signified a desire for "a talk." One of the old chiefs, whom I know that Captain Pratt knows, said: "We like your Christian school, we are pleased with all that we have seen here, we want you to come out and start a school among us; for we see that you love the Indian children and treat them as if they were your own children. We want teachers among us who do not come just for the money that the Government pays them." And, after their return to their reservation, they wrote letters back, asking to place children in the school.

The CHAIRMAN. There does not seem to be such a difference of opinion here, after all. I am reminded of an incident that occurred in a colored church in St. Louis. A good colored preacher was preaching on the subject of Christian charity. There had been some little disturbance in the church. White churches have not a monopoly of this sort of thing. He said: "Remember, there are two sides to every question. It has been so from the beginning of the world. It was emphatically so in the time of Noah. Now, my brethren," he said, "remember that here in Missouri, a little time ago, we had the Bentonites and the anti-Bentonites; and then we had the Slaveryites and the anti-Slaveryites, and one believed in slavery and the other didn't. It was so in the time of Noah and the flood. There were two great parties, the Diluvians and the anti-Diluvians, The Diluvians believed in the flood, and the anti-Diluvians did not believe in it." I believe, after the discussion to-night, we are all Diluvians. We believe in a flood that shall wash away all the wrongs in the whole Indian school system. I have no doubt that, if our friend General Morgan can be permitted to carry out his policy and secure appropriations large enough, the Government will enter upon a career that will pass beyond our highest expectations. Nobody thinks of stopping the present schools. I will do my utmost to improve them; but I believe that this scheme of General Morgan's should receive our hearty support.

General MORGAN. I have never been more embarrassed than I am just now; but I think that, before we close, there ought to be one or two things said. In the first

place, I have been in various ways connected both with Christian schools and with public schools. I have been a teacher for seven years in a theological seminary, and I have been associated for many years with Christian colleges. I think, therefore, that I know a public school, and I know a Christian school. The discussion here to-night has proceeded on the assumption that the public school is not what it really is. I believe that the American nation is what it is to-day because of the American public school more than because of any one thing, except it may be the Christian family. I stood in Chicago three years ago in the presence of the largest assembly of American teachers ever gathered on this continent; and at every mention of the Bible in the schools, and at every mention of moral instruction in the schools, there was such a response from that audience that the spirit of God seemed to be there. We to-day are the fruit of the public schools of America, and there ought to be no word against them. If the heterogeneous masses that are coming to us from all parts of the world are to be melted and molded into a homogeneous mass, if the children that come here with all their inherited prejudices from Germany and France, Italy, and all over the world, are to be blended into a great nationality, it will be because of the work done by the public schools.

They seem to be God's machinery of assimilation. You say they can not do this for the Indians? Miss Robertson, with wonderful power, has painted a true picture. I want to draw another picture. Dr. Ward has said that Carlisle is an exception. Yes, perhaps, Mr. Welsh has told you that the politicians cripple every effort we can make. Is it so? There is an Indian training-school away out on the Pacific coast. There was a change of administration, and there was a demand for a change of administration in that school. The politicians said, we want an Oregonian at the head of it. Now, who was that dreadful politician? A Christian Senator coming to me in the interest of the school. Whom did he recommend for the head of that school? A Methodist clergyman, a man of the highest character. I appointed him, "home rule" and all; and now we have another Carlisle on the Pacific coast, with a Christian minister at the head of it. A letter came to me yesterday, stating what he wanted to make of that school, and asking me that I might surround him with those in sympathy and harmony with him. That is one picture.

We have in Kansas a school that is capable of being made one of the great institutions of this land for the doing of this work. I have recently had the pleasure of appointing as the head of that school Mr. C. F. Meserve, a Christian man, a college graduate, an experienced teacher, a man of irreproachable character, a man of affairs, who enters upon his task saying, "I believe that God calls me to this work." I have put into the school as matron Mrs. Haskell, widow of the man for whom the school was named, a woman of experience and great ability, who takes upon her heart these children. She is surrounded with Christian women who are doing that work because it is God's work. Instead of denouncing the Government schools, and taking pessimistic views of them, we should say, in the providence of God, the time has come for the Christian men and women of America to say to Congress, "We demand that these schools for the Indian boys and girls shall be equal to the high schools and the grammar and primary schools that have done so much for white boys and girls." To such an appeal I am sure there would be a response. I believe the time has come when we must recognize that the work done by Captain Pratt is God's work, is Christian work; that these seven hundred boys and girls are being lifted up to Christian manhood and womanhood, all that Mr. Welsh in that most glowing address has asked for. Give the Government your confidence and your support and help to make them all that they should be.

Now, about the contract schools. Practically, I have been brought to deal with a difficult question. I gave every dollar that I could spare, and have weakened my hands. There are many Government schools that need our support; but I have not the money. It has been given to the contract schools. We have impoverished Government schools in our effort to help contract schools. I have not in the paper I read uttered a solitary word as to what I would do with the contract schools in the future. I am looking for light. I am prepared to strike hands with anybody on that question, and do that which is wisest. But the difficulties of administration, when you come to distribute money among the contract schools, are great and perplexing. I am not prepared to say that I will not continue every contract school that is in existence. I have uttered no word about withdrawing the support from those schools that already exist. The question is an open one. Justice Strong touched a very tender point that lies at the basis of this matter; and that is that we ought to devise such a system of schools for these Indians that in the transition period, when they pass from the condition they are now in, they shall carry with them a system of public schools that they can operate for themselves, especially that we develop the day schools in such a way that the Indians can manage them. Then, when they pass out into citizenship, they are not at the mercy of any change of administration, or at the mercy of any varying contribution of Christian benevolence.

Pardon me for just one word more. Twenty-five years ago, as a young man, with

faith in God that he would break the bonds of slavery, I entered the Army as a private soldier. The war overturned slavery and wrought the greatest social revolution that the history of the world has ever seen. The marvelous progress made now by the Southern negro has largely been brought about by two great factors—by a common school system devised for them, such as I believe ought to be devised for the Indian by the Government, supplemented by Christian schools, maintained by Christian philanthropy. All over the South are Christian schools, planted and supported by Christian benevolence. The Baptist denomination has planted them everywhere. So far as I know, they have never asked for a dollar from the Government. They have paid it out of their own pockets because they believe in God and Christian education. Now, I say that the same thing will do for the Indian. Give them through the Government a system of secular training. That will reach all of them, and then let you and I and all Christian men of all sects and creeds in the land put our hands in our pockets and establish Christian schools, churches, and all other Christian agencies. I believe that is what we are coming to.

MISS MINNIE J. WHITTAKER. I want to speak a word for the women. I have been working for five years with Christian hearts and hands behind me. It is hard for me to hear this talk about overburdened churches. Now, gentlemen, if you can be chilled that way, very well; but the women are not going to be. If the time comes the women will show that our missionary work can go on just as grandly as ever.

DR. BUCKLEY. Caution often resembles pessimism, but it is distinguished from it by the fact that the pessimist is weak in the heart. While the cautious man may be strong in the heart, he uses his head in order to understand where he is going. John the Baptist was so cautious that, under embarrassed circumstances, he was not quite certain that the day he had predicted had come; and we may be pardoned a little hesitation. So far as I can ascertain, by private intercourse with the members of the conference, no document has ever made a more enthusiastic impression than General Morgan's paper to-day. The questions that have arisen have had respect to matters which he has efficiently disposed of, as to the immediate future of the work in which the churches are engaged. So far as I understand, he has not expressed himself with reference to this problem. If that be true, there is no reason why the entire convention can not most heartily indorse his plan.

GENERAL MORGAN. I have said that, with the light I had, I was opposed to extending the contract system; but I have not said that I would remove or interfere with the contract schools that now exist. That question is many-sided and far-reaching, and must have careful consideration before a definite conclusion can be reached and a final policy adopted.

THIRD SESSION.

SPECIAL INDIAN TRIBES.

THURSDAY, October 3, 1889.

The conference met at 10 o'clock, General Fisk in the chair. Mr. J. W. Davis read the report of the Mohonk committee for legal assistance to the Mission Indians.

THE MISSION INDIANS OF CALIFORNIA.

Every thorough redemptive work includes much patient, hidden labor, scarcely less important than the open struggles which attract public attention. Your committee has had the past year a term of inconspicuous but not unfruitful duty, following the more prominent victory in the Sabeba suit, reported at the last conference.

Just as we wend hither, we receive word that, in a case of aggression on Indian land that has been contested for years, the decision of the local land office has now been confirmed by the General Land Office, at Washington, to which appeal has been made. The case has fully illustrated the proverbial obstacles and delays of the law, but the result compensates for the labor and watchfulness so long bestowed upon it.

Another case, bequeathed to our care from Mrs. Jackson, of similarly old seizure of land with bloodshed, has been redeemed from a very unpromising condition in a court 500 miles distant, and suit received and carried into the neighboring United States court for southern California, with fresh hope of success.

Again, a reservation has been secured from Government of one township within which two Indian villages were located, but unprotected by any legal rights, which steps will temporarily preserve their homes till Government can reach the work of allotment in severity.

Government work is not without liability to mistakes; and Mr. Lewis, known to many of you as our field agent, has in two cases secured correction of errors of many years' standing, in Government surveys and records, affecting Indian interests.

The Interior Department has recognized the urgent need of surveys at points over the whole Indian field, but, with limited appropriations, could respond only in part to the various calls. To a very limited extent, therefore, where the legal work of your committee has required immediate survey, this has been made at our expense. The settling on regular homesteads under the severalty law is delayed among the Mission Indians, as well as elsewhere, for this preliminary work of surveys; and it is to be hoped that Congress will early make liberal provision for the Executive to proceed with vigor with both survey and allotment through the whole field, in which case some progress could soon be made among these scattered California bands. But in no other section is the work complicated with so numerous and difficult questions of water supply and insufficient land.

For the solution of these questions by special commissioners, provision was made in the proposed Mission Indian bill which passed the Senate in the last Congress, but was crowded aside in the House. Your committee, therefore, still believe that the interests of both whites and Indians could be most speedily and justly served by the passage of a bill of the same general tenor and purpose. The work should not, however, be delayed for any uncertain action of Congress, but meanwhile be pressed under the severalty act; for in southern California, as elsewhere, the local press spends much of its energy in urging the breaking up of the reservations and the removal of the Indians, giving an exaggerated impression of the size and value of the reserves, the number and condition of the Indians, and their injurious effect upon the welfare of the country. Such attacks are supposed to emanate from the whole body of settlers in the vicinity of the different Indian settlements; but, to the close observer, it is evident that, while they influence to some degree the feeling of whole communities, they are chiefly inspired by a few seeking private gain.

In California there is less ground for jealousy of the breadth of Indian reserves than in some other sections; for, including the most barren and elevated mountain lands, which constitute a large proportion, there is not enough to give each Indian the quota to which he is entitled under the severalty law. Many of the bands into which these Indians are divided are so far prepared for immediate allotment as to make this eminently desirable, to terminate these attacks upon the reservations, and the discouraging uncertainty with which the Indians view the tenure of their homes.

The appointment of Mr. Lewis to an important office in the Indian service has terminated his connection with us, but not, it is hoped, with the work for the Mission Indians, it being understood to be the purpose of the Commissioner of Indian Affairs to avail himself of his experience in the California field, as it may be needed, in connection with other wider service. Otherwise, we should part with Mr. Lewis with even deeper regret than we now do. Of his work, we are glad to testify, from the letters of earnest, watchful residents of California as well as from our own oversight, that it has been with deep, conscientious interest on his part, securing the confidence alike of the Indians and of disinterested white residents. An extract from a letter from Mr. Jacob Bergman, a resident of twenty-seven years, thoroughly acquainted with the two counties, San Diego and San Bernardino, will suffice:

"In regard to the benefits derived from the work of Mr. Lewis among the Mission Indians, words can not express it. He has benefited them more in his two years' service, and accomplished more, than the Indian agency has in twelve years. This young man, Mr. Lewis, when he came out here, from first to last, went at his work in earnest, to accomplish what he was sent for. There was not a night too dark or a day too hot for him to attend to his duty. He made a complete success of it. If he could have been retained here, I think it would have been much better for the Indians as well as for the whites. First, he had corporations and capital to contend against; and, second, the rough element of the country. He worked hard, and many times did without the necessities of life. The Indians placed explicit confidence in him, and do so to this day. They are frequently here inquiring for him. Mr. Lewis completely checked illegal doings, and many feared to come in contact with him."

And just at this point we touch some of the vital results of his service. Through the union of judicial moderation and firmness, he has not only commanded the respect of those he has antagonized, but abated to some degree the bitterness of the prejudice against our work as that of impractical sentimentalists—itself no slight gain. Some of the local press may continue to fulminate against Eastern interference; but such representatives of California thought as the *Overland Monthly*, the *Argonaut*, and others, more truly present the increasing spirit of fairness and philanthropy toward the Indian there.

Another result set forth in our previous reports as a special purpose in view from the first, has, to a very encouraging extent, been realized. The Indians have not only had a great regard for "the Abogado (the lawyer) who was working for them without pay" (as they described Mr. Lewis), but, because of his work, have acquired new courage, and raised greatly increased crops, and some are building new houses. This moral as well as material result is easily underestimated.

Such confidence and a proper degree of manly self-assertion may be of slow growth

and of slow extension to all; but, with the faithful administration which can be relied upon by the highly esteemed new agent, Mr. H. N. Rust, carrying forward and extending the good work of his predecessor, Colonel Preston, and with the continuance of the Government legal work by its experienced special attorney, Shirley C. Ward, esq., these results may prove to be the initial steps toward a much fuller redemption of character and condition.

The new attitude of the Indians under Government instructions in the matter of straying cattle illustrates the progress in courage and self-assertion, and the consequent more nearly equal relations between the whites and the Indians. Heretofore it has been a frequent experience with the Indians to have their cattle seized and held for a fine on charges of straying off the Indian land, while white settlers' cattle have strayed upon and often been regularly pastured on Indian land with impunity. The late agent, Colonel Preston, gave explicit directions to the captain of one band to corral all such cattle on their lands, and hold them until 25 cents per day damages was paid them. But, until their courage had been revived by the legal work done among them, even a Government order would not have emboldened them to take such a stand.

Your committee would respectfully suggest their continuance for one more year. The work demanding their care is happily lessening with the lessening of the funds in hand; and, without discussing here the method of action for another year, we shall endeavor to place the work in such condition that a final report may be made at the next conference.

The treasurer's report is herewith submitted.

On behalf of the committee,

PHILIP C. GARRETT.

MOSES PIERCE.

— JOSHUA W. DAVIS.

Receipts.

Balance from previous account, September 26, 1888.....	\$1, 171. 07
Collected on the subscriptions for \$1,800, remaining subject to call at that date, leaving \$360 still unpaid.....	1, 440. 00
Interest received.....	10. 87
Total credit.....	2, 621. 94

Disbursements.

Salary of Mr. F. D. Lewis, September 1, 1888, to August 13, 1889, the close of his service, eleven months twelve days, at \$1,000 per year.....	\$948. 95
Expenses, including his traveling expenses and those of witnesses not recoverable in court, cost of a survey, and journey to Washington for work in Land Office and Department records.....	1, 126. 00
Total salary and expenses.....	2, 074. 95
Less advanced and charged in last year's account.....	213. 06
Making net payment this year.....	1, 861. 89
To which add witness fees advanced, but recoverable from the United States.....	74. 60
Total disbursements.....	1, 936. 49
Leaving cash in bank, with subscriptions \$360 not yet paid.....	685. 45

J. W. DAVIS, *Treasurer.*

The undersigned have examined the accounts of Joshua W. Davis, treasurer of the committee on legal assistance to the Mission Indians of the Mohonk Lake Indian Conference, and find them correct by comparison of his payments with the vouchers, there being a balance in his hands due the committee at this date of \$685.45.

September 15, 1889.

PHILIP C. GARRETT.

MOSES PIERCE.

On motion of Mr. Herbert Welsh, a vote of thanks was extended to the committee for their valuable work, with the recommendation that the committee be continued, as suggested in this report.

General MORGAN. I asked the Secretary to appoint Mr. Lewis as special agent, because I believed that he more fully than any available person represented the work of this conference; and I have assigned him to southern Colorado, Arizona, New Mexico, and southern California, and directed him to give special attention to education. He will go soon to the Mission Indians, to finish up the work with reference to their lands.

Mr. PHILIP C. GARRETT. I think the conference may congratulate itself upon this deviation from its usual course in dealing with generalities only. Considering the small amount of money at the command of the committee, I think the amount of good accomplished among the Mission Indians has been very great. They have been singularly fortunate in having Mr. Lewis among them; for the influence he has left behind him as well as the work he has bestowed while there, has been considerable, and in the future will bear fruit, especially through the appointment given to him now. In regard to the bill referred to in the report, the committee think it desirable, and hope that General Whittlesey and Mr. Painter will urge its passage substantially as it now stands. It may be expedient to introduce a clause providing that the division of the lands in severalty shall be made in accordance with the provisions of the Dawes bill; but essentially the Mission Indians bill, as it has been introduced, I think ought to be passed.

The treasurer, Mr. Augustus Taber, then read his report for the last year, which was approved.

By invitation of the chairman, General Morgan made a few suggestions as to how members of the conference might help the Indian Commissioner.

The next subject assigned for the morning was "The Indian Problem in New York State." It was introduced by the following paper, prepared by request, by Rev. F. F. Ellinwood, D. D., of New York:

THE INDIAN PROBLEM IN NEW YORK.

It is an acknowledged fact that to the Indian League of the Iroquois we are indebted for an influence which greatly affected our possession of this country. This fact has been strongly asserted by such statesmen as De Witt Clinton and Horatio Seymour. It is also recognized in the recent report of the legislative commission, who were appointed to examine the condition and relation of the New York Indians. "We fairly owe it to the league of the Iroquois," says the report, "to give credit not only for their actual efforts on the field of battle, not only for their brave and successful defense of our northwestern boundary against French assaults, but as well for having conquered and held for Anglo-Saxon civilization the larger and fairer portion of our country beyond the Alleghanies."

This friendship with the English as against the French was due partly to an early and unfortunate attack made upon the Mohawks by the French General Champlain and a band of Hurons, and partly to the influence of that able and sagacious British statesman, Sir William Johnson.

It becomes us, even at this late day, to remember how much our title to this great heritage cost the Indians, and to remember the trying position in which they were placed, first as between the French and the English in the earlier wars, and finally between the English and the Colonists in the struggle for independence. They fought through many campaigns with the gloomy consciousness that, whichever party should win, they, the original possessors of the soil, must come to naught; and there is no more plaintive eloquence of despair to be found in human records than in the speeches of Logan, Hendrick, Red Jacket, and others, in relation to their wrongs.

It is true that most of the tribes of the Iroquois took sides against us in our revolutionary struggle, but we must at least honor the stability of their plighted faith to their British allies. That the Oneidas took the part of the Colonists was unquestionably due to the influence of Rev. Samuel Kirkland, who, as a mere youth of twenty-two years, had found his way through the unbroken forests of the Mohawk Valley, in the depth of winter, as a missionary of the cross. Few histories more clearly demonstrate the value of missionary effort among the Indians even in its political aspect than that of this noble apostle to the Iroquois. His relation to the early religious history of Central New York affords one of many instances in which missionary agencies, at first designed for the red man, proved even more beneficial to the new settlements of the whites. Hamilton College grew out of the germ of Kirkland's Indian boarding-school, as the labors of Edwards in a similar school became a permanent legacy of blessing to the people of Stockbridge.

But I must select from many interesting facts a few which have a special bearing and importance.

I believe it may be said that from the beginning the most permanent influences for good which have been exerted upon the Indians of New York have been the result of

missionary instruction as distinguished from all measures of the State. This was eminently true of the Oneidas, who still show traces of the influence of Samuel Kirkland. The loyalty in which he held them in our great struggle for liberty raised a barrier between the fierce Mohawks and Onondagas, and crippled the League of the Iroquois as an otherwise powerful force against us. They have always been faithful. They have never been paupers. For Indians they have been thrifty, and, in the main, religious. When they left New York State they numbered 785; there are now 1,700.

Another illustration of the influence of religious training is found in the history of the Mohawks. They were the most uncompromising in their hostility to the Colonies, and the most savage in their warfare of all the Six Nations. At the close of the Revolution they were removed from the State, and were rewarded for their loyalty to the British crown by grants of land near Brantford, Canada. Almost from the first a missionary organization in England began operations among them, establishing industrial boarding-schools for both sexes as their main reliance. These institutions are still maintained, and their fruits are seen in the successive generations who have grown up in the use of the English language, and with a fair degree of industry. No paganism remains, and there is probably as large a per cent. of Christian people as among the white population around them.

It is little to our credit that the tribe which most bitterly opposed us and fled from us has fared better in a foreign land than those who have remained among us faithful to their treaties of peace. And, if we desire a significant contrast between the influence of the Christian boarding-school and that of Government day-schools, we can hardly do better than to place the Mohawks, beside the Onondagas, whose low moral condition has been so graphically described by Judge Draper and Bishop Huntington.

A third instance is found among the St. Regis Indians. They are probably the only tribe of any size now in the State of whom none are pagans. And they are chiefly Roman Catholics.* It would be a very hasty conclusion, however, to infer that the Catholic *cultus* has proved superior to Protestant influence in an even contest. To make the case clear it is necessary to go back to a very early period of their history. During the first half of the eighteenth century strenuous efforts were made by the French Jesuits of Canada to draw the Six Nations into a religious and political alliance with France. When at length they failed they withdrew their converts, chiefly Mohawks, to the banks of the St. Lawrence. The St. Regis Indians therefore were not an original tribe, but a Roman Catholic colony. By subsequent migration they had increased to over 1,000 souls when the boundary established on the fifty-fourth parallel left something less than 300 in New York.

In all candor be it said that the religious care of the St. Regis Indians has been most faithful. Their French priest, Father Mauville, has now over 2,000 Indians under his care; and his large flock are regular in their church attendance, many of them crossing the river, and some of them traveling many miles. The schools on the reservation are supported by the Government, but are under the priest's instruction, and are in a sense religious schools. They are by no means models, however; and only an average of one-fifth of the children of school age are in attendance.

We come next to the Tuscaroras and the Senecas. The Tuscaroras, who after their adoption by the Iroquois occupied a part of the lands of the Oneidas until the sale of their reserve, shared the religious privileges of that tribe; and the recent report of the Legislative Commission speaks of them as more enlightened and better educated than any other tribe now in the State. There is scarcely a trace of paganism among them, and more than one-half are members of the church. Of what other community could this be said?

As to the Senecas on the Cattaraugus and Alleghany Reservations, they show clear traces of the missionary labors put forth by the veterans Asher Wright, William Hall, and others. Christian people are numbered by hundreds. That these tribes have not been more completely moulded is partly due to peculiar obstacles. The Cattaraugus Reservation has always been the asylum for straggling fragments from all the other tribes, and it has all along been hampered by the tribal supremacy of the persistently heathen Onondagas.

The Alleghany Reservation, being 40 miles in length and 1 mile wide, has suffered greatly from the white settlements. Our civilization has smitten it on both cheeks, so to speak, and at short range. Even on the reservation six flourishing villages have been established, and three or four railroads have been built. On every hand whisky is convenient, if not of first quality; and the vices of low-lived whites have been aggressive and baneful. Yet, notwithstanding all this, the commissioner's report speaks in praise of the success of the missionary effort now put forth. During the last year, two churches have been dedicated on the Alleghany Reservation, for which the Indians themselves have paid nearly one-half the cost.

* There are some earnest Methodists and Episcopalians.

As compared with the Tonawandas and the Onondagos, among whom much less missionary work has been done, the Senecas on both reservations show a fair record.

But I should fail to present the full case in behalf of religious education among the Six Nations were I to omit the noble work of the Society of Friends. They especially have illustrated the value of Christian Industrial boarding-schools as compared with the day-school system adopted by the State. It is a remarkable fact that New York has never inaugurated a boarding-school among the Indians; and I believe that the chief reason why heathenism still exists is to be found in the strange neglect to supplement the missionary work with liberal measures of this kind.

The brightest spot discovered by the legislative commission was the Thomas Orphan Asylum, founded by the Society of Friends, but more recently adopted and supported by the State. There children and youth who are so fortunate as to be orphans are blessed with a prolonged and exclusive religious training. The commissioner's report speaks of this institution as a model, and from repeated visits I can indorse the report.

Another boarding-school established and still supported by the Friends is situated in South Valley, near the Allegany Reservation. This has been in existence over ninety years. Amid all the dark shadows of what Helen Hunt Jackson has called "a century of dishonor," this school has stood as a protest and as a real exemplification of the Christ-like spirit. Among the many things which it has demonstrated is this—that the Indians may be trained to prize Christian education for their children. There are always more applications at South Valley than can be met. If the aid of the State could have been given, so that the accommodations could have been quadrupled, it certainly would have been a wise outlay.

As to the common schools among the Senecas, they have been greatly improved under Superintendent Draper's administration; and yet he says in his report:

"After considerable personal investigation, I have formed the opinion that to prepare Indian children for citizenship something more than day schools is necessary. That they have natural qualities and characteristics which are capable of being trained, the results which I have witnessed at the Thomas Asylum for orphan Indian children abundantly prove. The work there is successful, however because the children are so fortunate as to be orphans and remain in the institution continually. It is necessary to have entire control over them, to wash and comb and dress and discipline and teach them, before lasting good will follow. Parents are commonly indifferent and frequently opposed to their going to school, for the reason that, the more they get of the white man's education, the more danger there is of the disappearance of the last vestige of the Indian tribes. Under such circumstances, the wretched home influences more than counterbalance the work of the day schools."

If it be asked, what are some of the obstacles which invest the Indian problem in our State? I reply that the first difficulty lies just here in this matter of education. As to moral elevation, the day school among New York Indians must be considered well-nigh a failure. Fifty years of the system, almost within sound of the church bells of Syracuse, have left paganism still dominant and defiant. Yet the State is committed to that system, and seems little likely to adopt any other.

As to opening missionary boarding-schools the following facts will illustrate the difficulty. In February last the council of the Tonawandas offered to the Presbyterian Board of Foreign Missions a large building, with an eighty-acre farm, for an industrial boarding-school. It had been built a dozen years ago, chiefly by the State, for that very purpose, but had never been opened. The Board seemed very favorably disposed toward the enterprise, and I went onto the ground and inspected the property. The Indians promised to fill the school from the start.

But, on corresponding with Superintendent Draper, I learned two things, namely: that, in his opinion, the State would not contribute anything toward the expense of such a school, which would be too heavy for the Board alone; and, second, that there might be some friction between this school and the day schools in the vicinity. And, indeed, it seemed very probable that, without some mutual understanding regulating the age and the grade of admission to the high school, the more shiftless Indians would simply remove their children thither for the sake of having them boarded and clothed.

The Board, therefore, felt compelled to relinquish the project. And yet I am convinced that a vigorous coöperation between the State and some missionary organization might overcome all obstacles and gain a noble success.

A second complication in the problem of the New York Indians is the peculiar status of the land titles and the difficulty of securing a division thereof in severalty. When the French and English were contending for the supremacy here, the French based their claim upon the right of discovery; but the English derived their title from an informal treaty with the Iroquois. Whatever may have been our inconsistencies, the binding and supreme force of Indian treaties was the ground on which we then took our stand. The plea which the British Government presented to the French council in 1755, concerning what was known as the "Ohio country," ran as follows: "What

the Court of Great Britain asserts and insists upon is this: that the five Iroquois nations are either originally or by conquest the lawful proprietors of the territory of Ohio in question." And it was upon this principle that the State of New York has from time to time purchased what were regarded as real titles to Indian lands.

But the land tenures existing among these tribes rest also on other grounds. Of the tract owned by the Tuscaroras, 1,280 acres were deeded to them by the Seneca chiefs. This grant was overlooked in their subsequent sale to the Holland Land Company; but that company, of its own accord, ratified the deed. And it is easy to see that, if that company had a recognizable title, then the title which they gave to the Tuscaroras must have had an equal validity, except the company's reserved right of purchase.

Another large tract of 4,329 acres was purchased for the Tuscaroras with money paid them by the General Government for lands previously held in North Carolina. That purchase the State cannot well ignore. The title to the Cattaraugus and Allegany Reservations was the result of a compromise treaty formed at Buffalo Creek, in 1842, in the presence of a United States commissioner, by which the Ogden Company released to the Senecas the whole of those two reservations, on condition that they should surrender the reservations of Buffalo Creek and Tonawanda, the Ogden Company retaining a pre-emption right to purchase.

The Tonawandas hold their land on the basis of a treaty ratified and proclaimed March, 1859, by which they actually purchased from the Ogden Company 7,547 acres of their own reservation, paying at the rate of \$20 an acre, or a total of \$165,000. This was drawn from a fund given them by the United States Government, in settlement of claims to certain Western lands.

That that division of land in severalty is desirable, if made in the interest of the Indians, can not be doubted; but how can these titles be disposed of in such an arrangement? My own belief is that the best way to reach personal ownership and citizenship will be to first gain the confidence of the Indians by an assurance that citizenship shall be just as sacred with them as with the white man, and that legislation is not a device to alienate their lands, and meanwhile to carry forward that true and moral elevation in which the religious element must always prevail.

A third difficulty in the case is that of the marriage problem. Just how much can the State accomplish in such a reform? We have laws regulating marriage, but none to regulate the want of marriage, which is the difficulty complained of. We have laws which regulate divorce; but can there be laws to prevent heartless desertion among either Indians or white men? Whatever may be done by legislation, the great remedy must be found in moral elevation, and that can never be accomplished by learning to "read, write, and cipher" in a common day school, while the corrupt family influence of which Judge Draper speaks is still in full force. Nor will the result be gained by placing white men on alternate farms. The history of such contact is all against the theory. Nor will this end be brought about by public sentiment. The Indians care nothing for the white man's social ideas; they prefer their own. They are suspicious, and have reason to be. They cannot forget the history of greed which has driven them to bay; and they look upon our civilization as only the pathway to their doom.

What, then, ought to be done for the New York Indians? I can only give, with some hesitancy, a personal opinion.

(1) The laws of the State should supplant all tribal laws and the tyranny of chiefs and councils, and apply with full force to Indians as well as to white men. So far and no farther should the tribal organizations be broken up. We have no more right to interfere with them as guilds than we have to break up the St. Patrick societies or the order of Masons. They have as good a right to their head sachem as Tammany Hall. If our New England societies claim the privilege of perpetuating their traditions, why not the Indians? And the less we say and write about a violent breaking up of their tribal organizations, the less harmful antagonism will be produced. There is a more excellent way.

(2) There should be, if possible, compulsory attendance upon the day schools, though even that will only partially avail, so long as there is no order, no note of time, no promptness, no desire for education, and no correct moral influence in the family.

(3) The State should make generous provision for the higher education of boarding-school pupils selected from the day schools. In my opinion the best method of effecting this would be just that which the Government of India adopts; namely, to offer pro rata grants in aid to all religious bodies who will undertake the work.

Finally, the one great aim to be borne in mind is to radically change and elevate the tone of sentiment within the tribe. This cannot be done from without. Hostile criticism and coercive legislation will only provoke resistance. We have seen also why the day school can not accomplish it. It can only be done by a prolonged and exclusive training of the best young men and women till they, inspired by the ethics of the gospel, shall raise their brothers and sisters, their friends and neighbors, to a

higher and purer life. As to the legal aspects of the land problem, the complex claims of land companies, the effect of bona fide but tribal purchases, on the question of ownership in severalty, I have nothing to offer.

Rev. WILLIAM S. HUBBELL, D. D., of Buffalo, opened the discussion which followed, and expressed himself as indorsing most heartily the statement and recommendations with which Dr. Ellinwood closed his paper. Dr. Hubbell then proceeded to examine in detail the condition of the Indians of New York State. He pointed out what he regarded as errors of fact in the reports of Judge Draper, superintendent of public instruction in New York, concerning the Indian reservations in that State. Judge Draper replied at length, and explained and defended the statements of his reports. Both speakers eventually found a point of cordial agreement in the resolution in the platform relating to the condition of Indians in the State of New York.

Mr. MOSES PIERCE suggested that there is but one course to be pursued, and that is to take from twenty to fifty grown boys from this reservation in New York and send them to Carlisle or to Hampton, and they will come back and fully regenerate the Indians on these reservations. To confirm this view, Mr. Pierce read an extract from a letter from Miss Alice C. Fletcher, who, he said, ought to be appointed prime minister of common sense on the Indian question.

The CHAIRMAN. The discussion of the morning simply confirms us in the view that the Indians in the reservation have made all the progress they can under the existing conditions. In a talk last night with Miss Robertson, one of the most intelligent members of this conference, I learned that the Indian Territory is very much in the same condition. The educated men of the civilized tribes are setting the country right about it. We have had a hundred years of the reservation in New York; and what slow growth there has been! It suggests a little incident. A man was talking to me, not long ago, about the slow growth of a certain political party, which I will not name. He said there was an old colored man who, if he could get a job for whisky always preferred it to cash. He was asked to dig a post-hole; and the man who engaged him said, "I will give you the best drink you ever had." After the work was accomplished, he took him into his pantry, and said, "That whisky is seven years old." He poured out a thimbleful in a glass, and gave it to him. The old colored gentleman held it up to the light. "Boss," he said, "did you say that this was seven years old?" "Yes." "Don't you think it is monstrous small of its age?" That illustrates the small growth of progress on Indian reservations. We must develop the manhood of this people as we develop our own. We must protect and punish them with the same laws that protect and punish us. We must adopt the rule of that eminent philosopher and poet of Massachusetts, Hosea Biglow, when speaking of the great Southern problem and discussing the franchise for the black man. He said—

"This is the great American idee,
To make a man a man, and then to let him be."

Rev. Mr. HARDING. I should like to know if any one in this conference can give us an account of the remnant of the Stockbridge Indians. I am pretty well acquainted with their history in Stockbridge; but they drifted and drifted, and now I would like to know their condition. I understand that they have never lost the power and influence of the civilization that surrounded them in Stockbridge.

Professor PAINTER stated in reply that the Stockbridge Indians are now living in Wisconsin. In place of the verbal report called forth by the question we print a copy of an official report prepared and submitted by Professor Painter:

THE STOCKBRIDGE INDIANS OF WISCONSIN.

For the sake of clearness, it should be premised that in this contention the terms "Citizens' Party" and "Indian Party" have no appropriateness and are misleading.

The terms "Ousted Party" and "Ousting Party" would be more accurate. Both parties belong to the Indians as designated on the enrolling lists provided for by the act of 1871.

It should also be premised that, so far as the equities of the case are concerned, there is no necessity for going back of the treaty of 1856, because all differences and difficulties existing in the tribe up to the date of that treaty became by it *res adjudicata*, and rightfully have no standing in this controversy, but for the sake of historical clearness may pertinently be briefly mentioned.

In response to requests made by a part of the tribe, then living on the east side of Lake Winnebago, Wisconsin, Congress, by an act passed March 3, 1843, declared the whole tribe, Stockbridges and Munsees, citizens of the United States, and authorized their lands to be patented to them. This did not lessen, but rather increased, the dissensions which had grown up among them. All were made citizens by act of Congress, regardless of their wishes. By act passed August 6, 1846, Congress undid this wholesale act by one equally wholesale in its character, and restored all the tribe

back to the tribal relation as Indians, regardless of their wishes, just as if the act of March 3, 1843, had never been passed. (Vol. ix., p. 55, Statutes.)

This act provided that those who wished might enroll themselves as citizens; but, as it was provided that those doing so "shall forfeit all rights to receive any portion of the annuity which may be or may become due the nation," none enrolled under this provision. (Ex. Doc. No. 1, first session, Thirtieth Congress. Also Report Indian Commissioner for 1854, p. 39.)

As it was found impossible to carry out the provisions of the act of 1846, and difficulties rather increased, a new treaty was made November 20, 1848. This was made with the Indian party. The former article required that patents should be issued to those who had become citizens; but none had so enrolled themselves and by their own act become citizens. The act of 1843 had made made citizens of all, the act of 1846 had restored all to their status as Indians; and none had seen fit to cut themselves off from their share in the funds of the tribe by signing the roll provided for in the last-named act, but by this treaty of 1848 a minority of the tribe put the majority on the roll of citizens, and so cut them off from their share of the tribal funds so long as the Government attempted to carry out its provisions. Their affairs grew from bad to worse; and in 1855 Commissioner Manypenny, after a personal investigation, recommended a new treaty and the purchase of a new reservation. Provision was made in the Indian appropriation bill of March 3, 1855, for a commission; and a treaty was negotiated June 1, 1855, which was not approved because it made no provision for the rights of whites who had in good faith purchased land from Indians who had been made citizens by the act of 1843.

Under instructions of January 7, 1856, another treaty was made February 5, 1856, with the Stockbridge and Munsee Indians (vol. xi, p. 63, Statutes), "for the purpose of relieving those Indians from their complicated difficulties by which they are surrounded, and to establish comfortably together all such of the Stockbridges and Munsees, wherever they may be located, in Wisconsin, in the State of New York, or west of the Mississippi." By this treaty these Indians ceded what lands they had at Stockbridge, Wis., acquired under the treaty of 1831, the lands given them in Minnesota by the treaty of 1848, and the funds set apart for them by that treaty, and for this acquired the lands purchased for them at Shawano from the Menomonees by treaty of February 11, 1856, and certain funds.

This new treaty provided, in article 3, for patented allotments in severalty for all actual members of the Stockbridge and Munsee Indians, their heirs and legal representatives, and required that such must go to this new reservation within two years from the time the treaty was signed. Article 17 provides that "so much of the treaty of 1839 (September 3) and of November 4, 1848, as are in contravention of this treaty or in conflict with the stipulations of this treaty, is hereby abrogated and annulled."

The allotments provided for were made immediately after the purchase of the new reservation, under the direction of the Superintendent of Indian Affairs; and the record is on file at the agent's office at Keshena, Green Bay agency. The Government failed to issue patents to the allottees as it had covenanted to do.

A part of the Indians failed, according to their own admission, to remove to the new reservation within the two years, not removing until 1859, but were allowed to have allotments. These are the ones who chiefly compose what I have designated the "Ousting Party" in the present contention. Some of them are not of Stockbridge or Munsee blood, are not signers of the treaty of 1856 under which these lands were procured, and were not on the reservation within the prescribed time in order to have a home on it. There was dissatisfaction on the part of many because of the quality of the land; but, on the whole, there seemed to be a settlement of the old difficulties until they were stirred up again by the legislation enacted February 6, 1871, "for the relief of the Stockbridge and Munsee Indians." This, it has been charged, and apparently truthfully, was procured jointly by the old Indian party—or the "ousters"—and a "lumber ring," without the knowledge or consent of the Indians at large. This act provided for an appraisement of their lands at not less than \$1.25 per acre (excepting eighteen sections, which were to be appraised at 60 cents, and withheld from sale for the settlement of the Indians), and including the pine timber at not less than \$1 per thousand, and for the improvements which had been made, which were to be credited to the parties who had made them. The manner of advertising and sale of their land, timber, and improvements was prescribed. The expenses of appraisal and sale and the debts of the tribe were first to be paid out of the proceeds. Then individuals were to be paid for the improvements they had made. Two rolls were to be presented; and those wishing to become citizens were to be paid their pro rata share of the property, and withdraw from the tribe, and all their interest in the reservation to cease. Those wishing to remain Indians were to take their lands on the eighteen sections reserved from sale. Those who signed the citizens' roll were so paid, and withdrew, and are not parties to this

present contention. All who remained either chose to remain as Indians or were refused permission to sign either roll.

The present difficulties grow out of the enrollment provided for in section 6 and the manner in which it was carried out. This article provided * * * "That no person of full age shall be entered upon said citizen roll without his or her full and free consent, personally given to the person superintending such enrollment. Nor shall any person, or his or her descendants, be entered upon either of said rolls who may have heretofore separated from said tribes and received allotment of lands under act of Congress for relief of the Stockbridge Indians of March 3, 1843, and amendment August 6, 1846, or under treaty of February 5, 1856."

Now, it will be remembered that all were made citizens by the act of 1843. No one could separate from his tribe by taking an allotment under it, for the tribe as such was destroyed. The act of 1846 restored the tribe, and undid all that the act of 1843 had done, and put affairs just where they would have been, had that act never passed. No one ever signed the citizens' roll provided for in that act, or ever became a citizen under it. If any one should be disqualified from signing either roll provided for in this section (6, act 1871) because he became a citizen under the act of 1843, manifestly no one could sign it. No one should have been excluded under the act of 1846, for no one became a citizen under it.

It was an outrage and a violation of all the purposes of the treaty of 1856 to go back of it and open up again all the difficulties it had attempted to heal; but it was still worse when this act proposed to exclude from enrollment on either roll all who under that treaty had taken allotments of land to which they were entitled to patents, which the Government failed to give them. But, if this had been followed, the men who managed to get this act passed, and whom I have called the "Ousting Party," would have been unable to enroll; for they had taken allotments under that treaty of 1856. The fact is this legislation was fraudulently procured and absurd in its provisions, and, if carried out, would have left the lands and the funds of these Indians almost without a claimant.

It is susceptible of proof that the enrollment was made with closed doors, under the dictation of those who had procured the passage of the act; and those only were enrolled who were permitted to do so by them, or who purchased the privilege from the clerk in charge, the commissioner himself being intoxicated most of the time. There is on file proof of the statement that the clerk accepted and demanded money from men as a condition of getting their names on the rolls. The fact is no one of these Indians could, under the provisions of the act, be enrolled; and, if they were put on, it must be by grace, free or purchased, of the commissioner.

The agent, in his report for 1871, expresses the hope that the recent legislation (act of 1871) may settle these difficulties. The agent, in his report for 1872, says: "The past year has been one of excitement and commotion; that the bill passed for their relief is considered by the many to be for the few; that they knew nothing of its provisions until after its passage and approval by the officers of the tribe, who seem to have managed the business very much in their own interests and that of their friends."

The Bureau suspended action under the bill, so manifestly was it an injustice, hoping Congress would take some action in the matter. Congress gave no relief; but agents were made and unmade at the dictation of Congressmen who had procured the passage of the act of 1871, and the new agent for 1873 says in his report: "Owing to conflicting views and wishes, these rolls made under this act have not received the signature of the superintendent of the allotment, or the approval of the Commissioner of Indian Affairs. The funds have not been divided; and the hope is expressed that the report of the special inspector might be accepted and matters settled. Now, we hope that neither the social standing nor the political influence of certain parties who have purchased the pine on a certain part of the unsold portion of the reservation will shield them from deserved punishment."

In 1874, he says: "Most of their business (of the Stockbridges and Munsees) has been transacted by Congressmen and Commissioner Wells, of New York. I have not been able to shut my eyes to what have seemed to me great wrongs practiced upon a portion of this tribe, but have felt that it would be useless to raise my voice in their behalf." He suggests that an agent ought to be informed of the business done with a tribe under his care, whether it be done through members of Congress or special agents or whomsoever.

There is evidence to show that the same interests (pine on the part of white men, and power and pelf on the part of the favored Indians) which secured the act of 1871, have been able to suppress, or turn aside, the recommendations of special agents who have examined into and reported the facts and asked that the wrongs inflicted by an allotment under this act should be righted.

For nearly twenty years, the best and largest part of this tribe have been defrauded of their rights, and progress by the tribe at large has been made impossible, because, for selfish purposes, white men, high in political and social life, have been

able to use this factious minority of the tribe for their own purposes, were able to procure the legislation from which they reaped a large pecuniary profit, and, in faithfulness to their Indian allies, have prevented any corrective legislation.

Aside from the references given to treaties and acts of Congress as cited above, attention is asked to the report of Special Inspector Kemble, made November 12, 1877; to the report of Special Agent Parsons, on file in Indian Office; also to the report made by Commissioner Atkins, citing all the facts of these several reports, and asking for an act of Congress requiring a new enrollment for the correction of the wrongs done under the enrollment of 1871-74.

Rev. CHARLES W. SHELTON. An appeal came from the Stockbridge Indians to the American for Missionary Association for missionary help two years ago. I went up and spent a little while in looking over the reservation. In approaching their reservation, after coming from the Menomonee people, the change was wonderful. The Menomonee Indians are in their blankets. We found that the Stockbridge Indians spoke English; that their homes were constructed on the principle of our New England homes; that most of the houses were better than those of the average Western pioneer. Nearly every Indian who met me wanted to know if I was the new missionary, and the next question was, "Will you stay long enough to preach for us?" They asked me to wait long enough to gather the people together and have a little conference. That conference was opened by a prayer; and all through it the thought of what God would do for them and help them to do was in the mind of that people. They told me that of the original residents of that reservation four-fifths of those over twelve years of age were members of the Christian Church. They told me something of the wrongs they had suffered from the time their fathers left the Berkshire Hills of Massachusetts. Then they were taken up in their Western pilgrimage by the Presbyterian Board after the American Board had withdrawn its missionary aid.

For seventeen years there had been no white missionary among them. They told me their church had never lost its missionary organization, never lost its church history, never passed a single Sabbath without devotional service, and never passed a week without gathering for a devotional service. They said, "Send us a missionary, and we will build him a house better than any on this reservation." They said they would pay out of their poverty \$500 toward his support. I asked them whether they wanted a young man or an old man. They said: "We are living here alone. Occasionally we hear something of the discussions which are going on in the religious world beyond us. If you send us a young man, we do not know but he will tell us things we have not believed before, and we may not be inclined to accept them now; but, if you will send us a middle-aged or an older man, we will trust him." I asked them how they conducted their Sabbath service. They showed me a book of sermons that they had read through seven times for want of another one. If we can do anything for them, I hope we shall do it.

Mr. JAMES WOOD. The Stockbridges are the sole survivors of the great Mohican nation. They were among the grandest of all the Indian tribes. You have heard something about Christianity among them. I want to tell you when it began. The Moravians sent Christian missionaries to them from Bethlehem in Pennsylvania. This was among the first efforts of the kind made in this country. Some of the Indians were converted to Christ, and the lamp has burned among them to this day. After their removal to Michigan, two of their chiefs were educated in my grandfather's family in Westchester County. Twenty-three years ago, I visited the old graveyard of the Moravians in Bethlehem. I found a stone with this inscription: "In memory of Tschoop, a Mohican Indian, who in holy baptism received the name of John. One of the first-fruits of the mission at Shekomeko, and a remarkable instance of the power of divine grace, by which he became a distinguished teacher among his people. He died, in the full assurance of faith, at Bethlehem, March 17. 'There shall be one fold and one Shepherd.'"

FOURTH SESSION.

THE INDIAN AND HIS PROPERTY.

THURSDAY EVENING, *October 3, 1889.*

The conference was opened at 8 o'clock p. m., General Fisk in the chair. The chairman read the following telegram from Senator Dawes, which was received with applause:

ANN ARBOR DEPOT, MICH.

To Hon. A. K. SMILEY:

We send greeting to conference and sincere regrets that we must be absent. May its latest work be its best; and may the Mohonk Reservation never be divided in severalty. We suggest contract with Mr. Smiley for all Indian schools.

H. L. DAWES.

Prof. C. C. Painter then read the following paper on "The Indian and his Property."

Most of the legislation affecting Indian interests during the past session has had reference to his landed property and a cession of large and valuable tracts to the United States Government.

The passage of the severalty bill, which substitutes a personal title evidenced by a patent protected by law for a tribal right of occupancy during the good pleasure of Congress or of the Executive, if the reservation is one by executive order, has awakened the frontiersman to the fact that he must secure such concessions, adjustments, and cessions as he desires at once, before allotments are made, since it will be more difficult to set aside the provisions of this law than to procure the abrogation of a treaty made with a people too feeble to enforce it. Hence this great activity and increasing facility in Indian legislation. Constant vigilance on the part of the friends of the Indian is now demanded, and a persistent insistence that further cessions of land shall be postponed until after allotments have been made, and that the lands disposed of shall be the refuse and surplus lands left after these have been completed.

Paul said to the Corinthians, "I seek not yours, but you." This, neither as Christians nor as citizens, can we say with truth to the Indian; for we have relentlessly sought his rather than him. Even as his friends, and the champions of his cause, it may be said that we have been more concerned about his property than to secure for him that elevation in character and intelligence which would enable him to take care of it for himself, and that in seeking the lesser we have lost both the greater and the lesser interests.

It is of infinitely greater importance that he shall know how to protect and use to advantage a small farm, or even, having none, to procure it, than that he shall be guaranteed the right to roam over a vast domain, made secure to him indeed, which he knows not how to use, and the holding of which perpetuates conditions destructive of all efforts to civilize him. The commissioners who have made a treaty with the Southern Utes may congratulate themselves and the people of Colorado that they have secured to the whites a valuable tract of land adapted to the needs of civilized men, and at the same time have procured for the Utes a tract three times as large, better adapted to the habits and needs of savages, lying aside from the path the whites are following, and but little adapted to their needs. If we seek to perpetuate the savagery of these people, the commissioners are to be commended; for they secure exactly the conditions which favor at least, if they do not necessitate, this result.

We may rejoice that everything, excepting always such a movement as this, seems at present to conspire to this end—the speedy destruction of conditions favorable to a savage life, and the creation of those in which we shall *perforce* seek no longer *his*, but *him*—the Indian rather than his property; and thus we shall develop a man capable of creating and protecting values rather than prolong a fruitless effort to save to him useless possessions which stand in the way of his progress.

But, while we insist that the reservation as the roaming ground of tribal savages shall give way, under the operation of the severalty law, to allotted farms on which homes for civilized men can be erected, and that this shall be done before the land-grabber shall have a chance at the Indian's possessions, that the reservation and not the Indian must go, we need now to face the fact, and deal with it, that the surplus of the reservation after allotment is a danger that threatens much, and a dead weight that hangs heavily about the newly-made citizen's neck. The wise disposal and conversion of this value, if rightly used—crushing burden, if not so disposed of—is the next most difficult problem and pressing duty before us.

One who knows, even partially, the facts, is forced to the conclusion that the most obstinate difficulties in the path of those to whom allotments have been made grow out of the measures which the Indian Department deems necessary for the protection of the Indian's property, tribal and personal, the protection of what he can not use. Let a few illustrations make this statement clear.

An Indian to whom land had been allotted came into a market town near his home, and, noticing that white farmers were marketing cord wood, made inquiries, and found that he could get the same price for what he would bring to market. He saw an opportunity to get ready money for the purchase of such implements and supplies as he needed and must have, if his land was to be of any use to him. But, when the Department learned from the agent in charge of this citizen what he proposed doing, he was promptly informed that he could not do it. In reference to another case, referred to the Attorney-General, he gave it as his opinion that, inasmuch as the United States held his land in trust for twenty-five years, he has only the rights of a tenant, and is restrained from using any of the timber, whether alive or dead and down, excepting so much as is required for his use in fencing, building, and domestic uses.

Another Indian, who found himself the happy owner, as he supposed, of several hundred acres of rich agricultural land, the allotted portion of himself and minor

children, after taking inventory of possessions and prospects, found that he had indeed a vast but unusable possession; a large land estate, but without teams, implements, money, houses, or experience, and consequently without power to utilize a foot of it. A landless white man proposed to make a contract, strong as it could be made, with ample security that he would fulfill it, in which it was agreed that he would build two comfortable houses, one for himself and one for the Indian, with wells and needed outhouses; would the first year break 60 acres of land, ten of which the Indian should have for such crops as he chose to cultivate, and that he would pay him usual wages for what time he would work for the lessee. The second year he would break as much more land, and set apart an additional 10 acres of plowed land for the Indian; and so on for five years, when the lease would expire, and the white man would retire, and the Indian would have full possession. The agents and the friends of the Indians all agreed that it was a fair and honorable arrangement; but, when the proposal came to the knowledge of the Department, it was forbidden, and the Indian thrust back helpless and hopeless to solve his problem of life under conditions which would insure starvation to a large majority of white men.

How utterly valueless—nay, rather, what a dead weight and utter curse—even valuable land may be to one situated as an Indian is, on allotted lands surrounded by a body of tribal lands, can be seen among the Winnebago Indians of Nebraska.

A number, who last year made a brave effort to open up their farms, had their crops destroyed by cattle herded under contracts made with one or two who would not undertake to raise crops for themselves. The farmers were unable to fence against the herders; and it was impossible to secure the removal of the herds, though a company of military were sent to remove all who had no right to the land.

General Crook required, very properly, that the Department should designate the parties to be removed; but this the Bureau and its agent persistently failed to do. The result was, the most of those who made this attempt suffered the loss of their labor with that of their crops. Nor was the result of an effort to lease a part of their unallotted lands attended with better success. Because, as it seemed to those in position to form an intelligent opinion, of collusions between the officials in charge and the cattle men, whose interests were looked after by influential politicians, more than 15,000 cattle were grazed on the lands allotted and unallotted, for which the Indians should have received at least \$7,500, but for which they did not receive more, it is believed, than \$300, most of which was paid as bribes rather than as rental. Both among them and their neighbors, the Omahas, these surplus lands have proved to be, what we know must be the case everywhere else proportionally, a source of demoralization and loss. The vast amount of grass on them will necessarily attract cattle men, who will stir up strife among the Indians in order that they may secure it for their herds.

The promise of money for its use, delusive in the end, will deter the Indian from the labor he otherwise would do; the presence of the cattle is a constant menace to the crops of those who would attempt to raise them; the margin created by these lands about the Indian home serves, as did the old reservation, to shut out the industrious settler from a contact with the Indian which would help his education; while at the same time it invites and shelters lawlessness, and will lie as a dead weight upon the development of the country, which fact will justly cause an outcry on the part of the whites, and engender animosities in relations that need to be pleasant, if they are to be helpful.

Chief Gabriel Renville, and the principal men of the Sisseton Sioux, among whom allotments have been completed, and who have nearly 800,000 acres of most valuable surplus land, at a conference held with them last autumn, after asking if it was true that by the operation of the severalty law they are now citizens of the United States, put the frequent and far-reaching question, "What is the relation of an Indian agent to a citizen of the United States and to his property?"

They complained that a man claiming to be their agent, without authority from them, assumed to exercise such control over them and their property as was exercised when they were Indian wards of the Government; that he did not offer the friendly advice of a wise counsellor and friend, but issued mandates and prohibitions, forbidding them, without a pass from him, to go off their lands, or without his permission to sell the products of their farms; that, since as citizens they had no chief, he had arrogated to himself the right once exercised by the chief of selling the grass from their common lands, from which they created a fund for the support of their old people and orphans, and had covered the results of such sales into the Treasury of the United States.

The suggestion was made to them that as long as they held this valuable property by a tribal treaty title, the Indian Bureau would doubtless assume to control it as being tribal, and its owners also as being a tribe, albeit they were individually citizens with all the rights, privileges, immunities of such; that if they wished to escape from Bureau interference and control they must get rid of tribal property, and have no interest which was not purely that of an individual and citizen.

Whatever lawyers may say of a citizen's right to hold and control property joining with others, it is clear to one who studies the situation that the most urgent necessity of the Indian to-day is that he shall cease to be an Indian; shall strip himself of everything that suggests, either to himself or the Government, the old relation in which, as such, he has stood; that by allotment he shall get, at the earliest possible moment, a sufficiency of his best land for the support of his family, then strip himself of the residue which would otherwise surround him as an excluding wall, shutting out his civilized neighbors; convert this value, which would otherwise be a dead weight, into facilities for opening up and cultivating his farm, and put himself at once, free of all burdensome and entangling wrappings, in fullest and freest contact with the civilization he must embrace and absorb or perish. Not until this has been done can he exercise, or find opportunity to exercise, the manhood of which we believe him possessed. Not until this is done can we who would help him get at him. Hitherto his conditions have thwarted our best efforts, which have expended their strength largely in an impossible attempt to save his property, but have failed either to reach him or save his property.

His condition under the severalty law is no better than under the old reservation system, unless it go so far as to destroy utterly the old conditions imposed by that system. A step is taken, it is true, in the right direction, but not long enough to take him out of his difficulties.

With a title to his property, inalienable though it be, but hampered by restrictions which render him powerless to use it; with a tribal interest remaining which overshadows the fact of citizenship and gives pretext and occasion for the Bureau to retain its despotic grip upon him and maintain regulations which will effectually throttle every effort at independence; with a margin of tribal lands about him breeding strife among its owners, inviting the cupidity of his white neighbors to such efforts as they can make for its possession, and excluding the civil authorities under whose protection he lies, so far as protection to life and property are concerned, or admitting them only where their coming will beget a sense of invasion and outrage, there can be but little hope of progress under such conditions.

Gabriel Renville's question, "What is the relation of an Indian agent to a citizen of the United States and his property?" ought to awaken the friends of the Indian to an earnest and profound consideration of its far-reaching meaning and importance. It suggests and presents the fact that severalty law as it stands is only a partial measure, which puts the Indian in a most anomalous position, absurd in the extreme, and full of peril to himself.

That a citizen of the United States can be under the agent of a bureau, with power lawful or assume to enforce regulations which contravene the guaranteed rights of a citizen, is a monstrous absurdity, and yet it is a fact, and will continue to be a fact, until every vestige of tribal organization and interest shall be destroyed. And so long as this continues the Indian will be handicapped in the race we have set before him, manacled as to the liberty to which we have called him, and shut out by the barriers we have put in his way from the goodly inheritance to which we invite him. It would contradict all the lessons of human experience if, after fruitless and hopeless efforts, he does not fall back into apathy and sullen doggedness, from which he will emerge only as an applicant for admission to our almshouses and jails. In Heaven's name, let us at once and forever get over the notion that an Indian is an abnormal monstrosity, who can never be reached by motives common to man, who can never be dealt with except under conditions which would blight home and cripple effort for all others. Let us forget once and forever the word "Indian" and all that it has signified in the past and remember that we are dealing with so many of the children of a common Father, having "hands, organs, dimensions, senses, affections, passions, fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer" as we Christians, and therefore seek for them the same and no other condition than those found necessary for our own development and growth.

DISCUSSION OF THE PAPER.

Mr. JAMES WOOD. Professor Painter's statements stagger us. We ask at once, can they be true? We are forced to admit that they are undeniably correct. We have fondly supposed that the passage of the allotment bill would be a panacea for almost every ill in this Indian problem; and, lo, Professor Painter tells us, and a little examination for ourselves will show us, that the last state of this man is likely to be worse than the first. Can it be true that we have put the cup of Tantalus to the Indian's lips? Have we invited him to give up his reservation only to die upon the land that has become his own? Professor Painter, what can the Indian do according to your showing but wrap his blanket around him and lie down and say, "This is my land?" You have shown to us that there is no way in the world that he can obtain the means to till it; that there is nothing in the near future that he can sell from it.

What can he do but lie down and die upon it? But there is one thing more he can do, he can say, *Civis Americanus sum*.

The CHAIRMAN. *Some*.

Mr. WOOD. The apostle Paul appreciated his Roman citizenship; but the Indian would rather have his dinner, and so would I. How can he get it? I must say, friends, it makes me dizzy to think of it. We have been looking forward to this thing. We have prayed for it, and we have got it; and we ask ourselves now, what have we done? Have we done him a service or an injury in providing for him this distribution of his land? Yet this enactment law has been a wise thing. Only it shows to us that, having opened the door for the Indian's advancement, we must now pilot him through all the reefs, rocks, and dangers before him, so that he may as speedily as possible arrive at that blessed haven we desire him to enter.

Let us consider for a moment some facts in regard to his position under this Dawes bill. Professor Painter has shown us that the lawyers say that under this Dawes bill, during these twenty-five years at any rate, the Indian is only a sort of tenant that can't do anything.

Professor PAINTER. I don't know but my presentation of that point may have been a little confused. The opinion of the Attorney-General was sought with reference to the cutting of dead and down timber on the reservation. It was a treaty reservation and bought by money for which they had sold another reservation. The Attorney-General decided that they could not use, cut, and sell their dead and down timber because they were simply tenants for life, and they could not impair the realty of this possession. The inference by the Bureau from this decision was that the same principle extended to the allotted lands held in trust for twenty-five years, because the Government put itself under obligation to deliver that property to the Indian at the end of that period unimpaired.

Mr. WOOD. Let us consider what the Indian is going to be when he receives this land. He is to become a citizen. As soon as he becomes a citizen of the United States he becomes a citizen of the State or Territory in which he and his land are. Becoming a citizen of the State he and his property are under the control of the laws of that State. What will be the case when this Indian dies? We naturally suppose that when he dies his children will inherit his land. So they will if the laws of the State recognize that his children are heirs at law, are legitimate children. It may be that these States will enact laws recognizing the children of Indians as legitimate and heirs at law, but it is more likely they will do nothing of the kind. If they are not legitimate and can not inherit this property, the State receives it in the absence of lawful heirs. It may be that the State law recognizes that an Indian marriage is legal or that it is not. Where there is no marriage that is recognizable the children can not, without special provision, inherit the estate. It is the interest of the State, and there is a constant bribe before it, not to recognize his children as legitimate heirs. We know that some of the States are none too friendly to the Indian, and here is an opportunity for them to get the Indian's coveted land. They can declare his issue unlawful. What have we done? It amounts to simply this: We have given him a life lease that, in many cases at least, is worthless and of no more value to him than a quit-claim deed on the northern lights or a section of the tail of a comet.

It seems to be necessary for Congress to pass a bill to supplement this allotment act, by which provision shall be made so that the Indian's children shall inherit the property, and not be in danger of disinheritance on account of the laws of the State of which in future he may be a citizen. Congress can direct that at the time of the allotment a record of children shall be made, and that for the purpose of this act the children shall be declared legitimate. It seems to be of the very first importance that this shall be done.

Now, another point. It is provided that the land of the Indians shall not be taxed, and the income of the sale of surplus lands shall be used for the civilization and education of Indians; but while the National Government will be the trustee of this fund for the benefit of the Indians the State of which he is a citizen must be the guardian which expends the money for his benefit. But there comes another difficulty: that the State that has this money may make such use of it as was not intended. It may, on the other hand, put an unjust burden on the people of the State in not being allowed to lay a tax upon this large portion of the country. It would seem that Congress must so hedge about this educational fund that it shall be alike just to the Indian and to his fellow-citizen.

Now, these are grave matters that are to be met, and what do they teach us? Simply this. No friend of the Indian can excuse himself or herself from further effort for his care and benefit. No true friend of the Indian can shirk the responsibility that is now before us, but must vigilantly shield him from the dangers that threaten him on every hand.

Judge STRONG. It is with hesitation that I speak at all upon the subject which is now before the Conference. It is a subject upon which I desire to reflect before I

give my own fixed conviction to anybody, and especially to such an assembly as this. I have had no opportunity since I have been here, though I have desired it, to see the legislation of Congress in regard to these allotments. I am very desirous to see that before I give opinions upon some subjects which are here discussed; but there are certain things in regard to which I have no doubt. One of them is that before those allotments were made to the Indians the reservations did not belong to the State, were no part of the State in which they were located. Although within a State's geographical limits, they were no more a part of the State politically than France was a part of any one of the United States. That should be kept in mind. When these allotments were made the property belonged to the Indians and the United States had nothing more than a reversionary right. The Indians were not at liberty to sell the property to any one but the United States, and when the Indian's property should be extinguished it was to belong to the United States. That was the relation before the allotment bill was passed. When these allotments are made the United States gives up its reversionary right and gives patents to those Indians in severalty. In addition, the act of Congress declares that these Indians (who had belonged to tribes with which the Government had made treaties, and which, though very infantile and feeble nations, still were nations capable of making treaties) should be citizens of the United States, and of course, being citizens of the United States, they become citizens of the State of which this property becomes a part when it is once taken out of tribal ownership and allotted to the individual Indian. Then, when the Indian has become the owner by a patent of the United States—limited, it is true, so that he can not sell it to anybody but the United States, except at the expiration of twenty-five years—the property becomes a part of the State in which he resides and the Indian becomes a citizen of the State, and, being a resident of the State of which he is a citizen, he is subject to all its laws. He and his land are within the State's jurisdiction.

Well, what does this mean? It means that the State can say: "We will establish a school in this neighborhood, and any children therein shall have the benefit of it. We will direct with regard to the teachers of those schools. We shall say how they shall be appointed. We shall control the location of the school-houses and determine how long the schools shall be kept up during the year." The State may declare what studies shall be pursued. All this is plainly inconsistent with the existence of any other authority. I say, therefore, that in my judgment the United States has not the shadow of authority to interfere with the schools in the States where allotments have been made to the Indians.

How is it in regard to property? The United States has no right to interfere in regard to the use of the property by the individual to whom the allotment has been made. It has no other relation to the Indian than a reversionary right at the end of twenty-five years, merely to prevent the sale to anybody except to the United States. The present ownership is all in the Indian, and the United States has no more right to interfere with his usage of his property than it has to interfere with my house in Washington. It would be a usurpation on the part of the United States to say what he should do with his crops, or how he should plant his lands, or what use he shall make of them, or where he shall send his children to school. I think this conference ought to protest against the interference of the United States with the management of the property of those Indians to whom allotments have been made.

Now, with regard to the other matters referred to by Mr. Wood. He alluded to the fact that these allotted portions of the reservation are handed over and conveyed to the Indian free from State taxation for twenty-five years. That was intended, no doubt, as a benefit to the Indian, because this land, when given to him in severalty, requires improvement, and, very likely, the erection of houses and the purchase of farm furniture, of cattle, horses, and agricultural implements; and the Indian will be found hardly in a condition to raise money to pay taxes. He will be land poor. But it is expected that, when the Indian becomes a citizen of the State, and the land-owner of a portion of the State, he will need schools for his children. At present the General Government is looking after Indian schools; but this Indian will be no longer on a reservation. Now, how are these schools to be supported for these individual Indians? Will the State build school-houses on those allotted lands? If it does, it must raise money from taxes paid by others; for the Indians are not subject to taxation. And will the State establish cheerfully a sufficient number of good schools in those places where only the Indian resides? Because allotments will be adjacent to each other. There will be nobody there but Indians. Whatever schools there are there will be Indian schools. The States, and the States alone, can be looked to for the supply of schools. Will the States raise money to build school-houses, hire teachers, and furnish books for the children? They may; but, if they do it, it will be very grudgingly. It will create a strong prejudice on the part of the whites against the Indians themselves. There is sufficient prejudice on the part of the whites now, without encouraging more. Something must be done to provide for these schools without imposing the entire burden of them upon the State.

How is that to be done? I think that this conference should recommend that Congress provide for the establishment of these schools by agreeing to pay to the State an equivalent to what would be raised out of these allotted lands by taxation, if they were liable to taxation. Congress has, and will have, large funds from the sale of the reserved part of the reservation—that which is not allotted. The price of it is to be for the benefit of the Indians. Now, if the United States would agree to pay—say, to the State of Nebraska—a sum equivalent to what would be paid if those lands were taxable, and pay it to that State definitely and expressly for the purpose of establishing and maintaining schools for the children of those Indians for whom allotments are made, it would be just, and it would remove very largely the feeling of prejudice which is likely to be awakened by the law as it now stands. I think it would be wise for the conference to urge these considerations upon Congress. Something has been said about it in a former report; but I think this recommendation should be urgently renewed.

Then, in regard to marriage: The general rule of law is that a marriage which is good in the country where the man and woman live at the time of marriage is good everywhere. If two persons are married in France, and come to this country to live, their marriage in France, though not by the same form or ceremonies, is good in any State of this nation, or in England or anywhere else. Now the marriage laws of our several States are very different. In some States, the mere consent of the two parties made in the presence of witnesses, or where it can be proved that they have consented to be husband and wife, and in pursuance thereof have lived together as such, constitutes a marriage without any public ceremony whatever. In most of the States there are statutory regulations with regard to marriage, requiring it to be performed either by a clergyman or a magistrate, and to be performed in the presence of witnesses. The requirements differ very much. So far as I know, it has never been decided in this country that the marriage of an Indian, if it can be proved that he was married according to the law or custom of the country where he lived—married on a reservation, for instance—is, being a good marriage there, a good marriage everywhere. But Mr. Wood says the State may not hold it so. That is undoubtedly true. The State may say that what takes place on the reservation is not marriage: therefore, we will not hold it to be marriage, or hold the offspring of such marriage to be legitimate. It seems to me that it would be wise for Congress to make provision for such a case as that.

But here comes a difficulty. Allotments have already been made. These persons have come within the jurisdiction of the State in which allotments have been made. I doubt whether Congress can make legal the marriage of such persons. But, as regards the future, before any further allotments are made, I think it would be wise for Congress to declare marriages which were recognized by the Indians as a sufficient marriage, and the offspring thereof legitimate. That bears on this question of illegitimacy and inheritability of the children of the allottees. It is clear to me that provision should be made for the heritable character of the children of these Indians, certainly of all those who have been married. I have my doubts how far Congress can say that children of Indians born on the reservation illegitimately shall be legitimized. It might be well to have a declaratory act on that point, whatever it might be worth. But they certainly can declare that the children of the Indians before the allotments are made are children of lawful marriage, if the marriage has been understood by the Indians to be lawful marriage, and that such children shall take by descent. I think it would be wise to have a committee of the conference take these subjects again under consideration, and counsel and report. They can not do it while here. It will take time. The questions are very difficult ones. They are likely to embarrass us.

Professor PAINTER. Suppose that an allotment has been made to an Indian, and there are unallotted lands left which still belong to the tribe. The Indian dies. He has no heir at all. To whom does that allotted land go?

Judge STRONG. It is escheatable. I think at present it would go to the State, not to the General Government, because he has become a citizen of the State, and the State is therefore the government or power to which all escheatable property tends.

Mr. EATON. Will it be so before twenty-five years?

Judge STRONG. Yes; I think so. I think the full title is given when the patent is granted. I do not think that the fact that a second patent has to be given at the end of twenty-five years amounts to anything more than to release the restriction of the right to sell. I speak with much hesitation upon these subjects. I am not as well settled upon them as I desire to be. But on one subject I am perfectly convinced—namely, that the Government has not the shadow of a right to interfere with an Indian having an allotment, either with the use of his property or with the manner in which he shall educate his children, or where he shall send them to school, if at all.

Mr. FRANK WOOD. I would like to call the attention of the conference to the fact that a bill was presented to the last Congress drawn with reference to many of the

difficulties spoken of to-night. Some of the friends of the Dawes bill two years ago foresaw these difficulties with many others, and a bill was prepared to meet them. This bill is known as the Thayer, or Mohonk Conference, bill. Professor Painter has not painted the condition of the Indian in colors too intense. He is a citizen of the United States, an owner of land; but what can he do with it? Is he in any condition to use the lands appropriated to him, without training and industrial pursuit? He has no money, he has no means of getting any. If he wants seed for his land or agricultural implements, he can not buy, as he has no money. He has a great quantity of land, but he is deprived by this very bill of the privilege of leasing any part of it. In the bill I have spoken of, there is a provision which allows him to lease part of the land, thus getting means to use the rest. It gives him a preparation for civil life. It gives him courts. It makes provision for schools. I think that every difficulty we have seen has been provided for. It is our duty to press that bill as much as possible. This Mohonk Conference bill was prepared by the best legal talent that could be found. The Indian is a man with an immortal future before him; and I believe that, with the common school and with the Christian church, his future is just as fully assured as the future of any intelligent Christian man in this country, and that it is our duty to give him that future. I hope that every member of this Conference will exert every influence that he can until the Mohonk Conference bill is taken from its pigeon-hole or some bill embodying the same principles is passed protecting the Indian in his rights.

Professor Wayland, of Yale College, was then called for.

Prof. FRANCIS WAYLAND. This is my first appearance in a Mohonk Indian Conference. I came here as a learner, knowing that I should find many experts and should gain much valuable information on everything that relates to what has been called "The Indian Problem." To call upon me for an opinion on the perplexing questions which confront us at this stage of the conference is like asking a boy who has hardly mastered the alphabet to read an essay on Milton's Paradise Lost.

An ex-justice of the Supreme Court of the United States, with faculties fitted by abundant study and trained by long experience to deal with such questions, has just told us that he prefers to postpone an expression of opinion; that the points raised by the bill under consideration require careful reflection; that he had rather not commit himself at this stage of the discussion. The case presented certainly involves issues of paramount importance and of much difficulty in properly adjusting the law to the actual facts. What is the situation, the status of our Indians, as they are left by this bill? We have made them citizens on certain conditions. What is their citizenship worth to them? As citizens, they seem to me very much in the condition of the Irishman's volunteers. He informed the recruiting officer that he had brought some "volunteers." "Where are they?" "They are tied up in the stable." Are our citizen Indians in any better condition?

I think the graphic picture drawn by Professor Painter presents the prominent points for our study in a very earnest and forcible manner. Let us give it careful and conscientious study. Probably the bill needs amendment in material aspects. We can certainly give heed to the advice once given in a similar case by a man well versed in Washington affairs, "Stand over your Congressional committee with a club;" and the only club we can wield is the power of enlightened public opinion. A great fault of the American people is the belief that their legislators can be relied on for thorough, impartial, intelligent work—work that needs no revision. The sooner they are disabused of this notion the better. The Indian has not been the only sufferer by this erroneous belief. Those who have been behind the scenes know how carelessly what is called legislation is conducted, how much selfishness, greed, ignorance, and incapacity are embodied in Congressional bills or matters of prime importance. Let us see to it in the future that Indian legislation does not have more than its fair share of legislative blunders.

Mr. WILLIAM H. LYON, chairman of the purchasing committee on the Board of Indian Commissioners, was introduced as one who could tell about the amount of provisions and goods furnished to the Indians. He had heard a good deal said about educating the young Indians, which was important; but he thought it was equally important to educate the old Indians in agricultural pursuits, if we expect them to ever become self-supporting. He thought the difficulties which had been referred to in the Dawes bill, providing land in severalty for the Indians, could be corrected by the law-making power of the country. If they could be taught to be self-supporting, then it would not be necessary to buy so much for them as in years past. Referring to some of the supplies sent to the Indians this year, Mr. Lyon mentioned the following: 35,457,550 pounds of beef. If the Indians had land in severalty and could pasture this cattle they could raise beef just as well as ponies or dogs. In addition to the above the Government furnished them 901,000 pounds of bacon, 30,000 pounds of barley, 278,910 pounds of beans, 476,500 pounds of coffee, 517,000 pounds of corn, 405,000 pounds of oats, 45,000 pounds of corn-meal, 8,639,100 pounds of flour, 155,600 pounds hard bread, 65,800 pounds of hominy, 920,915 pounds of sugar. If we are to

continue sending these things to the Indians I think they will become actual paupers. I shall be greatly disappointed if, after the passage of this Dawes bill, Congress can not go further and remedy the evils of which Mr. Painter has spoken.

General HOWARD. I want to say just another word with reference to this subject of allotments of land. It will not remedy all evils connected with our Indian problem, even when it is carried out fully and faithfully with all the aids that have been suggested. One reason is because on many of the reservations it is impossible to make allotments of land. Take the Pyramid Lake Reservations in Nevada for an example. In the valleys upon it you can make allotments, but the land in the valleys will not cover all the tribe. Now, the other large portion, people say, is good land; and eventually, when you have artesian wells, it will be redeemed, but nothing but the highest skill of the white man will be able to manage it. A vast proportion of that reservation is not allottable, now almost a barren desert—a place that a man might go upon, die, and be buried. On the Skokomish Reservation, in Puget Sound, there are immense trees, thickly set. The Indians could not clear it off. They have not been taught to live by agriculture. The young Indians on Puget Sound generally, becoming civilized, have gone out and worked in the large saw-mills. At the Neah Bay Reservation there is no proper land for allotments. It would be allotting rocks and stones and trees. And this is true of a good many other reservations that I can think of—in fact, of almost all on and near the Puget Sound. It would be simply a travesty to undertake to make an allotment. I remember once, out in the northern part of Washington Territory, some of the Spokanes had moved off by themselves, under a chief by the name of Lot, a very fine man, a Christian belonging to the Presbyterian Mission. He had a large number of Indians under his control.

That land was discovered somehow by enterprising frontier citizens; and they wanted it especially, I believe, because the Indians had it. Lot did not know what to do, and appealed to me. About that time President Hayes, who was then President of the United States, and General Sherman made a visit to the Territory. I begged the President to set apart that portion up in the mountains as a reservation. The Indians managed to raise crops there. He did set it apart. General Sherman, who was at the head of the Army, being present, joined in my recommendation. I said to Lot, soon after this action, "Why not set your men to work, allot this land and get it in severalty, just as the white man does?" He said: "For two or three of my Indians it could be done, but the rest of this people would not know how to carry it on. I can work them together, and we can raise enough for our support through the year; but, so far as getting stakes down in the right place, and getting it in severalty, we do not know what to do. It would require from \$13 to \$18 for the land office before each man could have his lot secured." I saw at once that they must have money and experience. Much has been said in regard to the probable condition of the Indians after they have gone into the State. I have confidence in the States. I do not believe they are going to become depredators. The trouble has always been with what you have called "the fringers," those people close around the borders. But the whole State is not going into that operation. The trouble is the helplessness of the Indian. These old children are harder to teach than younger ones. If the United States agent is a good man and a true one, he can still be a friend of the Indian, even after he has become a citizen of the State. The United States must for some time exercise benevolent functions toward the Indians.

H. L. WAYLAND, D. D. In the course of this interesting debate, I have heard a good deal about "the Indian problem." I have observed, in the course of my life, that, when there is anything that we don't exactly want to do, we always call it a "problem." We are pretty apt, when we are asked to correct a wrong, to think that there is some problem about it.

On one occasion, a gentleman was traveling from Jerusalem to Jericho, and he had the misfortune to fall in with some highwaymen. As they were going through his pockets, one of them said to another, "This seems to me a problem;" then they left him there. By and by there came along another gentleman, a clergyman. He saw this man lying by the roadside. He said, "This is, indeed, a problem. I should like to stay and solve it, but I have got to go down to Jericho to attend a meeting in regard to sending the gospel to the masses." Then there came down another gentleman, a layman of wealth. He saw this man who lay in a very discouraged condition by the side of the road, and he looked at him. "Well, this is certainly a problem. I must go and draw up some resolutions and a platform in reference to the rights of wayfarers on the road between Jerusalem and Jericho." Presently there came along a plain man, possibly an editor. He saw this man, and, being an unlettered man, he did not know anything about "problems." All he could do was to get his shoulder under the man and get him up on his beast. I should have said that he had some oil and wine with him, which he had purchased for medicinal and mechanical purposes, general. It was a prohibition town.

The CHAIRMAN. He got it at a drug store.

Dr. WAYLAND. Yes; on a physician's prescription.

The CHAIRMAN. Editors always know where to find it.

Dr. WAYLAND. Now, we have been for a great many generations going through this man, the Indian. We have stolen his land, often his cattle and his ponies. Now and then we have paused for a moment to shake our head and talk about the Indian problem. We have now given him land in severalty; but when he says, "I have nothing to live on; I would like to cut down some of the wood on my own land, so that I may sell it and get some bread." We say, "No; you may not." When he desires to lease a part of his land, so that with the rent he may till the remainder, we tell him, "No." And then we sit down to discuss the problem. We seem to think that there is something filling and nourishing for him in this word; but perchance he can think only of the words, "wherewith thou fillest thy belly as with the east wind." We have been talking much about a system of "Indian education." Is there, then, a system of Indian arithmetic? For the white men there are ten commandments. Are there less for the Indian? I am reminded of the paraphrase of the fourth commandment which Arthur Hugh Clough proposes (I presume for the benefit of physicians)—

"Thou shalt not kill, but needst not strive
Officially to keep alive."

It seems to me that we should forget the word "Indian." Let us spell Indian m-a-n, then we shall get over a good deal of the way in "solving the Indian problem."

INDIAN SPEECHES.

Rev. Sherman Coolidge, an Arapahoe Indian, a preacher in the Protestant Episcopal Church, was then introduced by Rev. S. J. Barrows. In introducing him, Mr. Barrows said that more than twenty years ago he and his wife had received from General Howard a little Arapahoe Indian boy. They had acted as his guardian and taken him into their home. He had grown into their hearts. They had hoped to give him a good education, but he died when about ten years old. Greatly to his surprise the speaker had discovered, in talking with Mr. Coolidge, that he was the brother of that boy, and carried his picture close to his heart.

Rev. SHERMAN COOLIDGE. I appreciate the kindness to me, personally as well as for my race, of the friends who are here, and what they have been doing and are doing for this helpless and perishable people. When I was about eleven years old, I was just beginning my alphabet. I have sat by Mrs. Coolidge's knee; and, in the effort to learn my alphabet, the tears have rolled down my cheeks. But she made me learn that alphabet. Now the Indian children to-day are crying for education. As far as the Indian can show his ability, his humanity, his capability of mental culture, it will help to solve the Indian problem. It will help to solve the legal problem, but on the social side you must aid him in his advancement. The questions which have been brought up to-day show the intelligence as well as the civilization of the Mohonk tribe around the council-fire. It is the best pow-wow that I have ever attended. I am glad of this opportunity to express the gratitude that I feel, for myself and my race, in your friendship. I might express it in the way that an Indian expressed it once. A kindness had been shown to a chief of the reservation where I had been staying; and he said to the person that conveyed that kindness: "Tell that person who sent me this gift that, when a Frenchman receives a kindness, he is thankful in his head. The head has a tongue: it can talk. But, when an Indian receives a kindness, he is thankful in his heart. His heart has no tongue: it can not talk." So it is with me to-night. But I have learned by education that there is a communication between the heart and the brain, and what the heart feels the brain can express through the tongue.

Mr. Henry H. Lyman, an Indian student in Yale College, was then introduced.

Mr. HENRY H. LYMAN. I am now at Yale University, and intending to take a full course in law. If I succeed I shall go out among my people. I shall hang out my shingle, and advertise my business, and do all I can for the Indians. I have learned in these few days what I should never have learned if I stayed in Yale for a long time. But I came to be instructed, not to instruct you. I believe, as has been said, that if the Indian takes up his land in severalty, in the condition that he is now in, he will be worse off than if kept on the reservations. During these twenty-five years, the period of transition, the Indians are to be prepared for the duties of citizenship. Unless there is something done in that period I think the Indians will be worse off than before.

Master Henry J. Kendall, a young Pueblo Indian boy, a graduate of the Carlisle school, and now of Rutgers College, was the next speaker.

Master HENRY J. KENDALL. Friends, a good deal has been said about Indian schools. I think I will take a little time in giving my experience of the schools I have attended. I attended a Catholic mission school, and I have attended a Government school. In the Catholic school which I attended for eight months, learning how to read Spanish, nothing was taught in English. There I learned how to pray,

but the prayers were carried a little too far for me. After going back home, with the idea that I was to live day after day praying on the beads that were given to me, I found out that it would not do. It would not do for me to pray day after day, and have very little time for anything else. My father needed me. He had a herd that needed attention. There was my mother who needed help. I was not ashamed to help my mother, be it in the kitchen or be it in any other place. Well, I learned that there was a chance for self-improvement. With my parents I took a trip up the Rio Grande, where a feast was held by the Indians. In coming back I met a boy. He was attending the mission school at Albuquerque. I saw that he was dressed in citizen's clothes, and had shorn hair, and looked clean. I spoke to my father and asked him if I could not stay there with the teachers. He said no. I insisted upon it before we got out of town. Well, he thought he might quiet me by going back to the school. At last I persuaded him to let me stay there. In a few days I saw some pictures that were sent from Carlisle. The boys were dressed in uniform, and attracted more attention than did the boys I saw at the mission school. Then I heard there were some children going there. I was determined to go with the crowd. My parents came down to Albuquerque, and they did all in their power to persuade me not to leave New Mexico. But all the reasons that they could give could not persuade me. They stayed until the last moment. The children were to start on Monday, and they were there all the week. Sunday evening I told them that if they would not let me go I was going to run away with the party. At last they consented. I left them with tears in their eyes, thinking they would never see me again.

They always thought that one going away from the Indian country would be just entrapped by the whites, and never return. Four years afterwards I was sent back. Then they shed tears of joy to see the improvement that I had received at Carlisle; and they were only too glad that I should return to that school and finish my education. Generally, the idea is among the whites that, when we are taken away from our people, we shall lose respect for them, that we feel above them, that we do not care for them. But I, for my part, say that, since I have been separated from my parents, I respect them more, and I love them more.

As to the different things different parties, have done for me, the Government has done everything that I could wish, and is doing it to this day. As to the missionaries, you see what they have done for me. They have given me the name of the most honored one of their number, I might say; and I have been trying all this time not to dishonor the name, but to come up to time, to fill his place.

Through the influence of Captain Pratt, I entered the grammar school at Rutgers College two years ago. Last summer I graduated from it. There were some thirty in the class. Seven of the members failed to pass their examination. Now, I am not going to say, because I passed with my eighty-five, that I am a little smarter than they, but to say that the Indian, when he has a fair chance side by side with the white, is able to hold his ground and pass through the same trial. The diploma that I received there carried me into college this year. I intend to go through, if my health is spared by the Almighty; for, I think, as long as I have health and ambition, there are plenty of friends to help me, and, if I have my health, I shall be able to help myself to a certain extent.

To study law is my ambition; but, as to what I am going to do after getting through, I think it will be better shown when I get through and get to practical work than to say it now. In conclusion, I may say that we students of Carlisle, I might say that we students of the East, in the future may solve the Indian problem.

Mr. COOLIDGE.—I just want to add a word suggested by the words of the last speaker. He has just told you that he loved his people more, if anything, since he received his education than he did before. I have experienced also the other side, that my people have received me after fourteen years of absence in civilization, and have looked up to me and been proud of me. When I suggested anything in the way of improvements, or when I asked them to convene together, that I might speak to them on any subject, they came, as our friend said, "up to time." So that they do not have prejudice always. It depends much upon the man. Some of the Indians are only allowed to stay a few years in the East. If they stay two or three years, they have only a smattering of education. Those are the ones who sometimes get the disrespect of the people. But, when one is educated enough to stand his own ground, and is recognized and encouraged by the white people there or in the East, then these people will have much pride and respect for him, and will heed his advice and his words.

Sergeant Dennison Wheelock, an Oneida Indian, leader of the band at the Carlisle Indian School, being present, Mr. Barrows suggested that he close the session by playing on his cornet "Taps," the soldier's "Good-night." Mr. Barrows said that several of those present who were officers in the army had often heard that bugle call at night, at the close of a long and weary march. He himself had heard it on the Western plains more than once after a battle with the Indians. Nothing could be more appropriate, he thought, than for their Indian friend to play this army bugle call as a benediction to this session of the Conference.

FIFTH SESSION.

ADDRESSES AND BUSINESS REPORT.

FRIDAY, *October 4, 1889.*

The conference opened at 10 o'clock, a m., the chairman, General Fisk, presiding. Miss Anna C. Hamilton, of the Carlisle Indian School, was the first speaker.

A TEACHER'S EXPERIENCE.

Miss HAMILTON. It gives me unbounded pleasure to have the privilege of standing on the floor of this convention. As friends of the Indian cause, we have much for which we should be thankful. There is a better day dawning for the Indian race. There are many things to cheer us. The American people are becoming awakened to the responsibility that rests upon them. The environment which has surrounded the Indian in the past is changing. The missionary has done grand work. The banner of the cross has been set up among this people east and west, north and south. The young are being elevated; there is hope for their future. I am thankful the Lord has called me to be one of his servants in this work.

Ten years ago, after nine years of labor among the soldiers' orphans of Indiana, I was resting among the Green Mountains, in the valley of the Connecticut, when a telegram came from the Indian Territory, saying: "Will you accept a position as teacher at Cheyenne and Arapahoe Agency? A school awaits you of sixty-two pupils. Answer immediately." It did not take long to decide. At 7 a. m. the following morning I was en route for the Territory. Cheyenne school had just opened; the work was new. Agent Miles, one of the grandest and noblest of men, had passed through many trying scenes with these Indians. With love in his heart and tender kindness to that people, he effected a permanent influence for good. He requested us as teachers to forbear learning the Indian language.

My first thought in teaching was that they must learn to speak the English language, if they were to become American citizens. Many discouragements met us. We were looked upon with suspicion, for they had been deceived by our own people. Day and night we were surrounded by the Indian men and women, who vigilantly watched us. An old Indian, in speaking to me, said: "Perhaps you wonder why we sit around so much. We have been watching your characters. We see where you stand. We are satisfied, and we are glad to leave our children in your keeping."

The Sabbath-school was one of the enjoyable features of the work. Every Sabbath we gathered together the children, and many of their parents came to hear the word of God. After Sunday-school, those who desired went to their homes; and many put into practice the lessons taught at the boarding-school in cleanliness and order. Practical work was done in this school. The boys were taught to work on the farm and in the garden. They were trained in the care of cattle. The girls were trained in housework, butter-making, and sewing. They seemed delighted when they could cut and put together a garment. All this in a Government school.

We often visited the camps. It was our custom to spend part of Saturday in that way. It gave the parents and children pleasure to see that we were interested in their home life. At first, we were not welcome. They learned to love these schools, which were stepping-stones for their entering a higher grade of schools. We saw the necessity for a school system.

We have with us to-day the founder of the first industrial school for Indian youth. There were pupils and camp children who went to this distant school from our reservation. I have had the pleasure of seeing the development of this grand scheme for the elevation of our Indian wards, which was born in the heart of Captain R. H. Pratt in St. Augustine, among the Florida prisoners. He saw that it was necessary that the Indians should not be confined in the barracks without work. He called upon the Government for aid, but received none. In the face of opposition, he went forward, and accomplished his purpose. The prisoners worked manfully. Oftentimes their hands were blistered, but still they toiled on.

That experiment was truly the beginning of industrial training among the Indian youth of savage tribes. There were a number of young men who came home to the reservation after being in St. Augustine several years; and they were the first men to take hold and plough their fields, the first men to ask the agent for employment. They were willing to do anything, they said, to make an honest living. Indians have great endurance, and, when they know what to do, there are none more willing. Should we not assist them, and thus help to right the wrongs of the past?

The seed sowing which was done in Florida sprang up on the Cheyenne and Arapahoe Reservation, and great good was accomplished. Having known Captain Pratt the Indians willingly consented to their children entering Carlisle School, but not

without tears. When our young Indian friend, Henry Kendall, spoke of separation from parents, last night, my heart was melted. How many times have I watched them separate from children! Clinging to them, they would turn to us and say, "It is just the same as covering them under the sod." And it was to them, because, when they came back, they had different ideas, different aspirations. A friend of mine among the Pueblos says the great need of these people is the industrial training school; and she hopes the Government will open some among that neglected tribe. Two young men were put into our manual labor and boarding school at the agency. Their uncle Minimic brought them in blankets, and said: "Take care of my boys. I love them. I want them to be trained in the white man's way. Teach them of God, and this great country, that they may grow strong, and understand how to work and act and move with the people." That from an Indian ten years ago! He has gone to his reward, but his nephews are grand young men. One left Haskell Institute a year ago. He went directly to the supply agent, and said he desired work. He wanted mules, a wagon, and harness. They were given him; and he is paying for them by hauling stone 90 miles at the rate of 95 cents a hundred.

Young men and young women have gone out from these schools, married, and married with Christian ceremonies, have planted homes in the different tribes, helping by their example to elevate their race. May we not expect much from a people who are thus anxious to be uplifted? Give them an opportunity; assist them, and they will rise.

Rev. O. E. Boyd said that the Presbyterians had had a school for many years among the Zuñi Indians, but had not been able to get them to go off the reservation to boarding-schools. They had just received a cheering word from their superintendent, to the effect that the Zuñi had consented to send twelve pupils.

THE WOMEN'S NATIONAL INDIAN ASSOCIATION.

Mrs. A. S. Quinton, president of the Women's National Indian Association, was then introduced.

Mrs. AMELIA S. QUINTON. I have been asked by various friends to say a word about our society's work this year. The association and its operations are familiar to many present; but there are always new faces here, and those who would like to know a little more of the work of the National Indian Association. It is now rooted fast in thirty or more States, and has two departments of work—work for making public sentiment on behalf of justice to Indians, and work among Indians. I need not refer in detail to the work of making public sentiment. It has been as vigorously pressed this last year as in any previous year. The other departments are home-building and missionary work among the Indians.

The society has grown during the last year. I have had the pleasure of organizing nine new branches, and others have been gained by State associations. On a late trip to the Omaha Indians I had the pleasure of organizing a new association in Lincoln, Nebr., which, as in nearly all our branches, is officered by women of the very best type. Another society was gained on that trip in Toledo, Ohio. During the last year we have also established a periodical for our own work and for the help of the cause generally, and I may just whisper to you in passing that it is already self-supporting. The association has no debt, not even a floating debt of twenty-five cents, like the late one of this honorable body.

The department of home-building has been under the able management of Mrs. Kinney, of Connecticut. It is one of the two principal departments of our work among Indians. It was first introduced by Miss Alice C. Fletcher at the Hampton School, then taken by Mrs. Kinney into the Connecticut association, and was at the close of that year adopted by our national executive board as a regular part of our association's work, with Mrs. Kinney as chairman of that department. The disbursements during the four years since then have amounted to several thousands of dollars, and clerical assistance is needed for that line of effort. Some thirty or forty Indian homes have been built, or so repaired as to be practically new ones; and the loan of funds for such a purpose to one Indian pair naturally makes other Indians covet a civilized home, and that is one of the best things about the plan. I have just visited the cottages on the Omaha Reservation. One young farmer took me out to see his granary, containing 500 bushels of wheat, and soon he will have harvested 2,000 bushels of corn, and he expects to pay \$200 soon on his loan. The returns this year from these various loans have amounted to over \$550. Various small amounts are loaned to tide a family over and bring the head of the family into self-supporting industry, and sums are lent to women sometimes for sewing-machines. The Indians helped in the department of home-building have been the Alaskans, the Sioux, the Kiowas, the Winnebagoes, and the Nootsachs.

The missionary department has been going forward for five years. In every case the work undertaken has been providentially brought to our notice, and appeals

have come in very loud tones, as we thought; and the means with which to begin work have come as providentially. There have been seventeen stations opened, directly and indirectly, during the last five years. They have been directly the work of the association morally, not all directly organically. Three of them were among the Poncas, Otoes, and Pawnees. They have passed to the missions of the Methodist Episcopal Church, each station having secured forty acres of land, and having put up permanent buildings for permanent mission and school work. That which was sown in weakness, with prayers and tears, has blossomed and borne good fruit. Another mission—that at Round Valley, Cal.—has passed to the care of the Baptist Home Mission Society. A missionary cottage was built there on land secured from Government. The latter has helped us in this work from the beginning. The next station was at Rosebud Agency, Dak., where Bishop Hare nominated the clergyman; and that has passed into the care of the Episcopal Church, the bishop having had the oversight of the mission from the beginning. Some others, which I must not stop to name, have been indirectly the result of our association's work and influence. In one case, the ladies of an Episcopal church sent for one of our officers to give an account of this work; and, as the result of that appeal, those ladies decided to open a station and to support there a missionary.

Recently, a new mission has been opened among the Kiowas in the Indian Territory by our Brooklyn Auxiliary; and that is to be Presbyterian, because the missionary and the environment are Presbyterian. There has been no doubt in a single case as to what was wise to be done in reference to the denominational connection of any of these missions. As to the origin of the Comanche Mission, some of the members of our Association in Pittsburgh were United Presbyterian, a denomination then having no Indian mission, and these ladies started an agitation in their own communion, which resulted in gathering \$3,000 and the planting of that mission. Our mission among the Omahas has two stations. That is the only instance in which our society has done work on any reservation where any denominational work is done. Our thought has been to supply the wholly destitute tribes; but that field was too large for the few workers in it, and therefore, on the invitation and cordial welcome of the Presbyterian board, our work was there undertaken. Government gave us the use of the old agency buildings, and we have just secured 5 acres of land about them; and our medical missionary and his wife are doing helpful work of many kinds among the Omahas, including, of course, the superintendence of Mrs. Kinney's Indian home-building there. An Indian gave us 12 acres of land on Omaha Creek, 10 miles distant; and a second station has been opened there, a cottage and chapel having also been erected at that point. All this property will be given to the Presbyterian board when the stations are transferred to that body.

Among these Omahas I found a very interesting state of things. They had many young men who had returned from Carlisle and Hampton, whose influence was helpful; yet politically they are in a divided state. There are cliques growing out of old family feuds. Yet, on the whole, the people are making good progress. As you know, they received their land in severalty through Miss Fletcher's work, before the Dawes bill was enacted; and they have been going on wonderfully, considering the difficulties of the situation. More land is under cultivation than ever before, and they are valuing the schools more highly. Their faces show a great change in regard to intelligence. There was a quickness, a mental alertness among them, quite marked since my visit five years ago. I know my Presbyterian friends will not object to my saying that our work there has given an impetus to their work in several ways. For instance, their board wanted to build a chapel, but they had not determined when or where; and when it was announced by our missionary that our chapel would be built, the board made haste and erected theirs. So ours was put further off, and now there are two, and both needed. Hospital work has been undertaken also, and we hope before we leave the place to build a hospital which will contain rooms for a dozen beds, and have also a large assembly room—it will not in the least interfere—where the men of the tribe can be taught their legal and political duties, where the night-school and the sewing-school and social lectures can be had. Hiram Chase, esq., an Omaha lawyer recently admitted to the bar, and Thomas Sloan, a recent graduate of Hampton, and others can help in all these. The latter has just started a baseball club. He felt that the Indians needed a sort of gospel in their legs; they need to be taught to think quickly, to make decisions promptly; and he said, "I am gradually going to introduce other things, until this becomes a Young Men's Christian Association." We want to stay on that reservation perhaps a year longer, to carry out plans begun and bring other things to pass. I offer you the privilege of helping us to build that hospital. I wish I could tell you something of the necessity of doing that work. Just one thing in passing. Susan LaFlesche received her medical education from the Connecticut Association, and she has just gone home to this Omaha Reservation as physician in the Government school there; and we want her ministrations in the hospital there later on. Our newest mission is among the Mis-

sion Indians of California, and I have leaflets here describing that work for any who desire them.

I need not tell you that it is among the Ramona Indians and where H. H. drew those true pictures of the sufferings of the tribes so oppressed there. Here are some photographs of leading Indians among those Omahas. There are magnificent men among them, whose faces are bright and earnest. I was struck with what our friend, Miss Hamilton, said about the Indians. "We have been watching you," they said. That is what they know how to do. They draw quick and just conclusions in reading character, and they know real friends from merely professed ones. One of them quite moved us when he said, with dewy eyes and a heaving chest, "We knew, when we looked into your faces, that you were our true friends;" and he showed just appreciation of what had been done for them. That man, when I was there five years ago, was one of a council asking me to take a petition to Washington; and others then said, "We do not know whether he is quite civilized enough to join our 'petition.'" But, even then, he made the best speech of them all. That day he had a blanket on to supplement a partial suit; but this day he was dressed in a full suit, and his skin and hair showed that he knew towels, soap, and combs. I wanted to say this word about that visit, because these Indians have been misrepresented. It has been said that they were not going forward. Now, dear friends, they do not know exactly what their rights are, and some of them have felt ready to wrap themselves in their blankets and lie down and die, because that is the only privilege they are legally sure of. Yet they are going forward. They have a committee for attending to the observance of marriage laws, and they propose to demand the use of a legal form of marriage and to prosecute offenders against marriage laws. They propose to call people to order through the tribe; and they mean to do thorough and radical work. I wish somebody would tell me to-day that we may have \$500 more for work among them. When I was there, eight or ten different men, with eager faces, said, "Will you not lend us thirty or forty dollars?" In every case I wanted to help that particular man to finish his house, to buy horses or a wagon; and, if I could get that money, you know it would be lent, and then, when it comes back, it will be lent to others, and so go on indefinitely.

In the councils we found that there were two parties, and they behaved just as white men do in political meetings. They were just as bright and just as intense. One party at once responded, and wanted to sign the agreement to give us the five acres; but the other party said, "It is a party matter," and they declined to sign.

THE CHAIRMAN. There was not any third party there?

Mrs. QUINTON. Oh, yes; they had a progressive party as well as a non-progressive party, and a citizens' and a non-citizens' party. I told them they were all citizens of Nebraska. One man said, "We want to vote, and we like it; and we are willing to pay taxes, for we know the taxes will more than come back to us in the benefits of our county organization." We begged them to have but one party, and that the Omaha party. General Gordon especially appealed to them to have but one; "and then," he said, "you can do anything needed." Do you know that they can out-vote the white men of the county now? We pointed that out, and emphasized it; and it helped the argument a little for they are really quite human. Many mistakes are made at times for want of an interpreter. We have now secured one to go out with our missionary doctor, and to be with our workers on all occasions.

There are still 50 tribes and separated parts of tribes in this country without any missionaries at all. Do you not see that this Woman's National Indian Association can help all the missionary societies do the work left undone? And the denominational societies will fall heir to all we do. It will pull our heartstrings to give up our Omaha missions; but we are going to do it when it is best for the tribe to have them all under one management. Please organize a new branch of our association in your own towns. It is the most flexible society, perhaps, in the world. There is no red tape about it, or only enough to hold the bundle together. There are forty-two States in the country. Suppose that we should get in each State during this year the means for one new mission. Do you not see that very little time would be needed to supply this great destitute field? By the time that can be done, the Indian Rights Association will have done its grand work, and the administration will have put everything in excellent order. Five hundred women in a single State, if giving a penny a day, would bring into the treasury \$1,800 a year; and we could plant these missions in a few years. Do not let us suffer these native American heathen to go on without the gospel. This century must not end, it need not, without having this work done and letting this problem be dismissed forever. Dear friends, let us do this work and be done with it. It is only a little branch of the great Christian service which could easily be finished, and then we could serve greater needs. May God help us to do this work, and to cut it short in righteousness.

Rev. Dr. Abbott, as chairman of the committee on platform, then read the report of the committee, prefacing it with a few words explaining the principles on which it was formed, taking occasion also to say to General Morgan that he believed the

conference heartily recognized the difficulties of his position, the greatness of the task which has been put upon him, and the manly and Christian spirit of consecration in which he has taken it up. He thought the conference ready to stand behind him and give him most cordial and hearty support in the endeavor to provide universal education for the Indian people of this country. Dr. Abbott's remarks were ratified by the warm applause of the conference.

On motion, the resolutions were taken up separately. Each section of the report was then discussed, and successively passed. The platform as finally adopted is as follows:

THE PLATFORM.

INDIAN EDUCATION.

I. We, the members of the Lake Mohonk Conference, in this our seventh annual meeting, reiterate the principles laid down in our former platforms, concerning justice, equal rights, and education, both by Government and by religious societies, for the Indian races on this continent; we maintain that the nation ought to treat the Indian as a man, amenable to all the obligations and entitled to all the rights of manhood under a free republican government; we congratulate the country on the progress made in the opening of reservations to civilization, on the allotment of land in severalty, and on the assent of Indians in increasing numbers freely given to this policy; we emphasize the importance of the Christian and missionary work of the churches as fundamental to the education and civilization of the Indians, and the necessity for the vigorous and unimpaired prosecution of such work; we welcome heartily the presence of the Commissioner of Indian Affairs at this session, and indorse heartily the general principles embodied in the paper presented by him outlining a proposed policy for the organization of a comprehensive system of Indian education by the Federal Government; we urge upon the administration the organization of such a plan, and upon Congress the necessary appropriations for its execution; and the chairman of this conference is hereby authorized and instructed to appoint a committee of seven, of whom he shall be one, to render to the Commissioner of Indian Affairs such co-operation as he may desire in preparing such a system as shall best promote the universal and compulsory education of all Indian children, in harmony with the principles of our Government, and with the concurrent work of the churches, missionary boards and societies, and philanthropic organizations, and to urge upon Congress such increased appropriations as may be necessary to carry this into effect.

APPOINTMENTS TO OFFICE.

II. As the efficiency of every plan for the care and education of the Indians depends upon the intellectual and moral character of the agents, superintendents, teachers, matrons, and, in a greater or less degree, of all the employes of the Indian Bureau and upon the cumulative influence dependent on continuance of service and resultant experience, the conference emphasizes its conviction of the fitness and necessity of separating absolutely the appointments to office from the mutations of parties. To remove agents and teachers who are faithful and efficient merely because of a change of the party in power is not only a direct assault upon the work and the morale of the workers, but intrinsically capricious and absurd. And to make such positions a reward for party services, the incumbents to be named by those whom they have served is to make it improbable, if not impossible, that either the interests of the Indians or of the National Government will be adequately cared for. When it is considered that there are between eight and nine hundred Indian agents and teachers and other employes in the field, and that their functions are chiefly either military, judicial, or educational, it is apparent that removals on other ground than that of demerit, or the filling of vacancies independent of merit, can not but constitute an almost insuperable obstacle to effective work.

ADDITIONAL LEGISLATION.

III. While we hail with satisfaction the progress that has already been made in the execution of the act for the allotment of Indian lands in severalty, we recognize that the operations of this act are met by difficulties which make further legislation necessary, and we call upon Congress to take such steps, before the Indians to whom allotments are made shall become citizens of any State, as will secure to their children the sure inheritance of those lands upon the death of their parents, without the risk of disinheritance because of their not being legal heirs under the laws of such States; to provide for the expenditure of the income of the funds for education derived from the sale of surplus lands, under such restrictions as will compel its use for the purpose intended, and in such a manner in reference to State taxation as will be

alike just to the Indians and to their fellow-citizens in their respective States and Territories; and to enact such other measures, while the Indians are still the wards of the nation, as will secure to them the fullest benefits of their allotted lands, and will encourage to the utmost habits of thrift, enterprise, and progressive industry. And, in order to correct these and other difficulties which may be discovered, the chairman of this conference is hereby authorized and instructed to appoint a committee of three to examine the scope of existing legislation on this subject, and to suggest to Congress such amendments as shall be found necessary to accomplish the beneficent purposes of the act.

THE INDIAN TERRITORY.

IV. The condition of affairs in the Indian Territory demonstrates the futility of all efforts to secure adequately the civilization and development of the Indians under those tribal relations against which we have so earnestly protested. The complex questions arising from the relations of Indian, negro, and white man, the fact that non-citizen whites already outnumber the Indian population in the proportion of two to one, and that this large white population is without schools, and, to a large extent, uncontrolled by law, render the question of the Indian Territory one of the gravest importance. The wonderful progress of the five civilized tribes, in the face of many difficulties and under the most unfavorable conditions, demonstrates the capacity of the Indians for a larger life and a better civilization; and the time has come when they are ready for the duties, responsibilities, and privileges of American citizenship. The conference rejoices that there is a growing sentiment among these people in this direction. As the beginning of better things, the establishment of a United States court, with partial jurisdiction, has had a beneficent influence; and it is urgently recommended that the same jurisdiction be given to this court as is possessed by any United States district court.

THE MISSION INDIANS OF CALIFORNIA.

V. This conference is deeply impressed with a sense of the injuries done to the Mission Indians of California by the repeated delays in settling their lawful claims, and urges upon Congress the passage of a bill at the next session which shall settle their claims justly and give the Indians a legal right to their lands.

THE INDIANS OF NEW YORK STATE.

VI. The condition of the Indian reservations in the State of New York, with some notable exceptions, continues to be not only unsatisfactory, but positively bad, degrading to the Indians themselves, demoralizing to their neighbors, and humiliating to those who have brought so imperfectly to them the appliances of Christianity and civilization. While there are many among them who have accepted, so far as their circumstances allow, our Christian and English civilization, yet the controlling influence on many of the reservations is still that of a pagan superstition which fosters ignorance and vice, and degrades or denies the family life. We owe gratitude to those who have called attention to their condition and have tried to correct it; and especially do we rejoice that the legislature of the State has been considering the subject. And we trust that such legislation will be perfected as shall supply these Indians with facilities for higher education similar to those provided for other tribes by the General Government, and shall, in a way just and right, substitute the full operation of the laws of the State for the present laws of their tribal organizations, and thus secure all the rights and all the duties of citizenship.

LAW ON THE RESERVATIONS.

VII. The conference renews its earnest request that Congress will consider the bill proposed by the law committee, still pending in the United States Senate, intended to provide needed facilities for the administration of law on the reservations.

Dr. FERRIS wished to express his very great gratification with the paper of the Commissioner of Indian Affairs.

General ARMSTRONG said that the Christian sentiment of the country should rally to the support of General Morgan. The thirteen points of his plan might not be accepted in detail; but he accepted his scheme in the spirit rather than in the letter. In its essence and point and purpose, we all believe heartily. Let us put ourselves behind the Commissioner, just as the column of black soldiers years ago, whom he led to fight for freedom and right, followed his command.

Mr. HERBERT WELSH desired, in the most emphatic way, to put on record his belief and the belief of the society which he represented—the Indian Rights Association—

in General Morgan and in the work which he proposed to do. To add emphasis to that declaration, he would state that as long ago as the 4th of December last he wrote, on behalf of his association, a letter to the President of the United States, suggesting that, in case of the removal of the then Indian Commissioner, in whom he believed, and for whose retention he earnestly struggled, General Morgan might be appointed. He thought that was the clearest evidence of their belief in him.

Judge DRAPER said that the supposed indifference of public men and their erroneous ideas on practical questions comes not so much from a disposition to do the wrong thing as it comes from the fact that they are not in such an atmosphere as we are; that they are not in continuous contact with the questions which are so commonly upon our minds. He thought they were willing to do the right thing when public sentiment became centered, and when it clearly pointed out to them what is the right thing to do.

Rev. Dr. SHELTON was glad that a uniform plan for school work was recommended by the Commissioner. There is great detriment to the work from constantly shifting plans. In the Government schools he had found some of the best Christian teachers. The Government schools that were a success were the schools that used the Bible.

Mr. PHILIP C. GARRETT hoped that, whatever conclusion we might arrive at in the future as to the abandonment of the support given to contract schools, the Mohonk Conference would give its hearty support to General Morgan.

Mr. FRANK WOOD spoke of the importance of calling attention to the Indian courts bill, and requesting that it be passed as soon as possible. Without law, we can not have our public schools or our Christian education. He thought it had been made clear in the past that law is needed on Indian reservations.

General ARMSTRONG. The formula for Indian progress has been submitted to you as land, law, and education. A good deal has been said about land and education, very little about law. He had found that, important as education is, it is law that is at the base of it.

General MORGAN said there had grown up among the Indians themselves a simple form of court, called courts of Indian offenses, presided over by Indian judges. Congress made an appropriation, and enlarged that system, and, considering all circumstances, it has worked, according to the testimony of the agents, very well. The present Commissioner has asked Congress for increased appropriation, so that the judges may have better pay, and so that their work may be more clearly defined.

HERBERT WELSH said that, as he understood it, the main purpose of Professor Thayer's bill was to extend the machinery of the courts over Indian reservations. It seemed to him that the court of Indian offenses which General Morgan describes would not dispense judgment with the same accuracy as these courts. Of necessity, the Indian judges are the creatures of the agents.

SIXTH SESSION.

ALASKA AND INDIAN TERRITORY.

FRIDAY NIGHT, *October 4, 1889.*

The conference met at 8 o'clock, General Fisk in the chair. The meeting was opened by an account of Rev. Mr. Duncan's work in Alaska, given by Mr. H. O. Houghton, of Boston.

THE ALASKA INDIANS.

Mr. H. O. HOUGHTON. I want to give an object lesson to-night, if I can. We have had several here to-day. We have heard here in this conference that certain things can be done, and that certain things can not be done; that the Indian is a thousand years behind the white man in enlightenment and capacity for civilization, and therefore we must not expect for a long period yet that he can attain an equality with him. But we have had some object lessons to show that the Indian is up to the white man, and perhaps a thousand years ahead, in some respects. Captain Pratt has demonstrated that the Indian is a man, can be trained to civilization, and can show to the world that he is entitled to be respected as a man and a citizen. Captain Pratt has not only declared that, but he has produced the goods and shown them to us.

General Armstrong has produced from the rough, barbaric Indian granite living statues of sweet and cultivated womanhood and of Christian manhood. There is another object lesson up in Alaska, so real that it seems like a fiction, so wonderful that the tales of "The Arabian Nights" hold no comparison to it to-day.

Twenty-five years ago, a commander of a British man-of-war went home to England from the Pacific coast, and said that in British Columbia was a race of degraded beings, the worst he ever saw. They were filthy beyond expression; they were cannibals, and exhibited all the worst vices that any race of human beings could exhibit.

He offered to carry on Her Majesty's ships any missionary that the Church of England Missionary Society would send out to that place. This statement was seen by a young mercantile salesman, then so competent in his business that he was receiving £1,000 sterling salary per year—as much as the commander of a Cunarder. He said he wanted to go, and he did go. He went into the stockade of the military post, and got a young native to teach him the language. It has been said here by General Howard that Mr. Duncan devoted himself for eighteen months to the study of the language. Then he said that he was going to preach to this people. The officers of the garrison told him that he must not do it, that his life was not worth a farthing if he did. But he went among them, and told them that he had a message from the Great Father. After delivering this, the first thing that he taught them to do was to make soap, believing that cleanliness was next to godliness. Then he taught them to build a saw-mill. One of the Indians said that if Mr. Duncan could make water saw wood, then he would die; but the Indians saw him do it, and he did not die. They went and told the other Indians about it. Suffice it to say that he soon produced a civilized community, with a town organization, with policemen, and all the necessary officers to carry on civil government in his settlement.

As soon as he began to civilize this people, as soon as they began to be a power in the community, a great railroad wanted their lands, and the Government gave them to it. A bishop of the Church of England wanted them to kneel before him. With the memory of idol worship so fresh in their minds, they refused. The bishop from that time became a persecutor. Thus between the Church and the State they were despoiled of their lands, and driven to seek refuge in Alaska, under the protection of the American flag. They have since accomplished their exodus, after having been deprived of their personal property, also including Mr. Duncan's library. Before their departure Mr. Duncan went to Washington to see by what tenure he could hold the land of his new home. He consulted there the distinguished jurist who is here present (Judge Strong); and Judge Strong told him, as I was informed, that his best way was to take possession under the law of "squatter sovereignty."

History repeats itself. Less than three hundred years ago, on account of religious and other persecutions, a little band of pilgrims started from Holland and settled at Plymouth Rock. Only two years ago, at this conference, I remember a letter was read from the president of one of our largest universities, saying that, from the deck of a steamer which ploughs the waters that divide British Columbia from Alaska, he saw these pilgrims of this century in their boats, and saw the glint of light on their oars, as they were passing from their foreign homes to this land of freedom—leaving the protection of the British lion to perch themselves under the wings of the American eagle. They came and established themselves on an island in Alaska, covered by immense forests of cedar and red-wood, extending down to the very water's edge. They built their little huts upon the shores, just far enough to prevent the waves from sweeping them off into the water; and then they began to fell the trees, and to build up there a new community. They soon got out of money. Mr. Duncan, be it said here, although he has received voluntary contributions of money from several sources, has, so far as I know, never asked a dollar from anybody. He is one of those men of indomitable pluck who will never give up. He realizes that proverb that to him who wills there is always a way. His men were sent to the mines to earn money enough to build their school-house, saw-mill, and other buildings. Mr. Duncan unites in his own person two of the Scriptural employments: he was not only a tent-maker and a house-maker, but a fisherman besides. You may all know that, in their old settlement, the salmon canned by these Indians brought the best prices in the Boston and London markets. When he was in Boston, I said to him, "Are you not afraid that the people of this country, when they see you prospering on their borders, will come and take your land and your timber, and bring it to Boston, and use it for houses on Commonwealth Avenue?" He said, "No;" that, so far as canning salmon was concerned, they defied competition. And he also believed that the enlightened sentiment of this country was so far advanced that he was sure that the American people would not rob him, but protect him. He is now applying all his energies to building up this new community. Senator Dawes and Senator Hoar and many other tourists have been there this summer, and all speak with the greatest admiration of what has been done. But, notwithstanding the enterprise of himself and people, on the last of June fire came and destroyed his saw-mill, involving a loss of \$12,000. He went at once to work to rebuild that saw-mill. He did not ask for any contributions for it. His American friends only heard of the loss through England. [Mr. Houghton then read the copy of a letter that Mr. Duncan had sent to his agent in England.]

Now, ladies and gentlemen, Mr. Duncan never begs, and I am not here to beg for him. I will only say that last June, about this time, I was thinking about Mr. Duncan, and thinking that a man, struggling with the great problem of Indian civilization and Christianization, who did not ask for assistance, was the man of all others who ought to have it. A great man, with a large body and a big heart, who to-night is in this convention,

came into my office one day. I told him what I was thinking about. "Well," he said, "I want to invest in that enterprise." He told me what he would give. He went home, and sent me double. He has since added still more to his bounty. I then added my own name to the paper, and issued a circular. I have tried to close up that subscription several times; but even to-day I received a check from some one entirely unknown to me. An elect lady in Boston, who devotes her time and property to charities, and investigates carefully the objects to which she gives, sent me a subscription in response to my first circular; and when she saw in the newspapers an account of the recent calamity, she increased her subscription by \$500. I have raised, including the above subscription, nearly \$3,000; and it has all been sent unsolicited except in a solitary case.

Within the last two or three days, Edward Isaiah Thomas, of Boston, formerly of Worcester, a great-great-grandson of a man who did more in his newspaper to stir up the War of the Revolution than any other man in this country—and the editor of the paper then organized is looking at me now—has started another subscription. He has received already two thousand dollars or more.

Now, as I said, I did not come to this conference to ask money of anybody here. If anybody wants to give Mr. Wood or Mr. Thomas or myself anything, we will see that it gets to its destination. But I come to ask the sympathy of this conference for Mr. Duncan and his work, that he may know that we bid him God-speed! I have one other request to make; and that is, that our Commissioner will say to him, as Samoset said to the Pilgrims, "Welcome, Englishmen!"

The business committee offered the following resolution:

"This conference has heard with intense interest the thrilling account of the self-sacrificing and noble Christian work carried on by the Rev. William Duncan, recognizes in its results an added evidence of the power of truth and love to overcome every obstacle to the civilization and development of any people, and sends to him its most hearty greetings, both of sympathy in his difficulties, especially in his recent losses by fire, and of congratulations on the signal successes which have crowned his arduous and abundant labors."

The resolution was passed unanimously, and it was voted that the president and secretary sign the resolution and send a copy to Mr. Duncan.

THE INDIAN TERRITORY: ITS CONDITION AND NEEDS.

In introducing Miss Alice Robertson, of Indian Territory, General Fisk gave a brief account of the Indian Territory and its condition, and added: Miss Robertson, who is to speak to us on this question, was born in the Creek country, and is a daughter of one of the most successful missionaries that ever served the Church of Christ in this or any other land. Raised in the Territory, and speaking their language, her close relations with them have made her among the most useful of those who have begun to create a proper sentiment in the Territory. It was my fortune, some fifteen years ago, to hold a council with all these tribes on the single question of a United States court. Miss Robertson was the stenographic secretary at that council. When I uttered my sentiments touching the necessity for the breaking up of things by and by, she thought it was rather heterodox; but now I think she has passed me altogether, and, as her views are so much more radical than mine, and she can tell them so much better, I will now ask her to speak on this important and serious matter.

MISS ALICE M. ROBERTSON: I gave you two pictures the other night; perhaps I may begin to-night by giving you two more.

I go back to the time, twenty years ago, when the boarding-school for Creek children, so long under my father's care, was celebrating the first annual examination held after the civil war had changed the whole condition of affairs in the Indian Territory. The occasions when so many people were assembled from their widely-scattered homes were very infrequent; but this examination was a great event, and had called forth a large representative assembly from all parts of the Creek Nation. After the classes had completed their recitations—and these recitations were only of the rudimentary branches, the large school-room being too small to admit all the people—the exercises were concluded in the shade of the great forest trees that stood in front of the school building. Several of the old conservative chiefs made brief speeches, expressing their pleasure that the children of the Creeks had again, after all the sorrow and trial of the war, opportunity for education. And then, to the surprise of those who thought that the young men should only listen to the older ones, and not themselves speak in public, a young man, a mere boy, as the old councilors would think, arose to speak. Tall and straight he stood before them, his dark eyes flashing with enthusiasm, his face all aglow with earnest resolve to speak words that should be telling in their effect for the good of his people.

Up to this time the Creeks had lived under the government of a hereditary chieftainship, but shortly before they had adopted a constitutional form of government. Now,

as they were beginning this new and better form of government, the young man called them to a better life, to the laying aside of the old heathenism, the giving up of the old superstitions and rites that enchained the people and prevented their real advancement; the doing away with the busk, the ball play, and the conjuring of the medicine men; that they should forget all old strifes and enmities, and together as brothers should work for the welfare of their people, the development of the wonderful resources of their country, and most of all for the education of their children. Looking away into the future, he said: "The time is surely coming when we shall be called upon to meet the white man here in our own country, and we must be ready to meet him fearlessly. Our children must be so educated that they will be able to understand all the white man's ways, so industrious that they will have wealth of their own. In twenty years we must be ready for this; and in twenty years we may be ready if we will."

The audience that day assembled under the trees at the old Tullahassee Mission was made up from all classes of the Creek people. At that time all were poor, for they had not yet recovered from the ravages of the war of the rebellion, which had devastated the Indian Territory. The parents of the children were required to clothe them (it was always an effort to encourage self-dependence, and grand is the motto of the Carlisle School, "God helps those who help themselves"), and, although the furnishing of the "examination-day clothes" was a matter of great pride, and one for which the greatest effort was made by the parents, few of the children had shoes or stockings, and only one out of the forty boys possessed a coat. Aside from the missionary teachers, not a half-dozen white persons were there.

Now, the other scene. Twenty years later, at the town of Muscogee, called into life on the prairie but a few miles from the old Tullahassee Mission by the railroad, there had come a glad day when on the morning breeze there floated the beautiful stars and stripes, telling us that at last the long hoped for United States court was a reality. In the court-room, on the occasion of which I speak, a large audience was assembled. A party of Congressmen were paying a brief visit of inspection, and in their honor and for their enlightenment many people were present. More of the audience were white men than Indians; but among both whites and Indians were evidences of wealth, culture, education, and refinement. The presiding officer was he who, a mere stripling twenty years before, was now a strong man in middle life. The earnest, boyish face was now seamed with lines of thought and care. After the other speakers had in turn been presented by him to the audience, he himself spoke, with the same fearless utterance of twenty years before, and with no less startling effect; and now his words were: "Instead of destroying the Indian people, the policy of the United States has been to gradually teach them the use of the methods of civilization. This course has been humane beyond all precedent in history. Heretofore, whenever a nation of conquerors has come in contact with a weaker one, it has swept it before it like the forest itself. Christian civilization has endeavored to bring the weaker race up to its own station.

"And now the time has come to settle our own destinies; we may have statehood and civil liberty. We have adopted the letter of the institutions of Christianity, but only in part its spirit. We must put ourselves in full accord with the progress of American institutions, or there is no place for us in the future. For myself, there is no dearer hope of my heart, no higher aspiration as a man, than to come to this American citizenship."

This speech, delivered with an earnestness that was even more eloquent than the words used, was listened to with breathless attention by both Indians and white men, and followed by ringing applause from most; but the more conservative Indians present were evidently as much opposed to giving up the Indian nationality for United States citizenship as the now dead warriors of twenty years before had been to relinquish the busk and the medicine man.

And now, as to the condition of affairs among the five civilized tribes. They have there, as you have been told, five distinct nations, each with its constitutional government. These nations have the largest amount of land, the largest amount of money to expend in the support of their governments, and the largest number of offices to be filled in proportion to the population that can be found anywhere. There are, indeed, so many offices in proportion to the population, that almost every man feels that he ought to have one. Few comparatively have had any other profession; and to them such utterances as I have quoted bring the same alarm that Demetrius felt when Paul's preaching endangered his craft. The people who control in the affairs of these nations are, almost without exception, mixed-bloods with more white than Indian blood. They can not be called savages; they are shrewd, educated men. Having no right to representation in Congress, and yet with the feeling that their interests require some of their people there to represent them before the Government, it has been the habit of each Indian government to send "delegates" to Washington every winter. Next to being chief, the most desirable office has been that of delegate to Washington. In order to secure the various claims and appropriations they were sent there to work for, they, without any right upon

the floor of Congress, without the vote that would secure them a hearing, have been compelled to resort to lobbying, and to the payment of large legal fees, which were in reality only a system of bribes. In this way, they have learned many evils in legislation which they have brought back to use in the control of their more ignorant brethren. While the full-bloods are always spoken of as the controlling influence and the one that holds these people back from American citizenship, the real influence is that of the half-breed officeholder, who fears to lose his occupation. The Indian agent, in his annual report for the current year, says that the sentiment in favor of citizenship and allotment of lands is rapidly growing, and is secretly favored by many who dare not openly acknowledge their real sentiments; and, if it were possible to take a vote of the people upon the Australian system, this vote would be in favor of lands in severalty and United States citizenship.

Among the great difficulties in the Indian Territory is the complex character of its population. The real Indian, the genuine full-blood, is numerically the smallest element in this mixed mass of humanity—if, indeed, people so widely scattered can be called a mass—about 50 per cent. of the population being whites, who, upon various pretexts and subterfuges, are living either legally or illegally in the Indian country. The remainder of the population are mixed-bloods—white and Indian, negro and Indian; and in some cases—indeed, in most cases where the mixture of Indian and negro occurs—the negro blood comes from a previous mixture of black and white in “the States” from whence the slaves held by the Indians were purchased, and there is consequently a mixture of the three races. By the treaty of 1866 with each of these tribes their freed slaves were made citizens with equal rights with the Indians, both as to suffrage and to property. These former slaves are increasing in numbers much more rapidly than the Indians themselves. Whites and Indians are constantly intermarrying. More Indian girls marry white men than Indian men. A strong element of opposition to the school for girls under my charge was because educated Indian girls are so sure to marry white men. I have heard it said more than once, “This Indian question in the Territory is going to be wiped out with blood, *white blood* by intermarriage.”

And what is this white blood? In some cases it is the best blood of this country; but the majority of the intermarriages come from the class that is called “white renters.” You know the fruit that hangs out of reach over the wall is always so much fairer than that growing by the roadside, and the restriction against white settlement upon the lands owned by the Indians has made their country seem to the longing eye the most beautiful upon which the sun shines. And, indeed, it is a beautiful, fertile country, capable of supporting a vast population; and white people are constantly drifting in, under all sorts of pretenses. Between five and ten thousand people, claiming to be citizens of the Cherokee Nation by virtue of Cherokee blood, have been rejected by the declaration of the Cherokee authorities that their evidence of Cherokee blood is not satisfactory. White people will come in and deliberately swear that they have Cherokee blood, simply to obtain a right to hold land in the Cherokee Nation. The farms of any size in the Indian Territory are cultivated by white renters, who cultivate the land for a share of the crop. As there are no schools open to the children of these renters, the Indians refusing to allow them to attend their schools, the best class of laboring whites will not live in the Territory. The children of these renters, growing up among the Indians, will marry among them; and thus will necessarily be perpetuated the worse rather than the better traits of each.

And now as to the matter of the United States court and an increase in its jurisdiction. You need not be told that, with so varied and so ignorant a population, and with the presence of the large number of criminals and fugitives from justice who have fled from the States to find refuge in the Territory, some wise system of law is a necessity. Heretofore all offenses in which either one or both parties were citizens of the United States have come under the jurisdiction of the United States courts at Fort Smith, Ark., at Paris, Tex., and at Wichita, Kans. Offenses in which both parties were Indians come exclusively under the jurisdiction of their national courts. The Fort Smith court has for many years been a most horrible curse to our country. It has ruined in body and soul many a promising young man who has been taken there as a witness and detained for weeks or months. With time hanging heavily upon his hands, and no one to speak a friendly word to him except the saloon-keepers, what wonder that he fell a victim to their wiles? I was told a few days ago by a man who had gone down to rescue his own young son from this terrible place: “For the first time in my life I was ashamed of being an Indian; for the first time in my life I felt a desire to fight the whites. I saw my people there despised and wretched. They seemed to me like departed spirits, and I felt as though I were in hell.” The marshals of this court, being paid in proportion to the number of arrests made and witnesses summoned, have habitually taken many innocent persons there. It would be in vain for a witness to protest his ignorance of the matter upon which he was summoned to testify. After reaching Fort Smith the crowded docket of the court would make weeks or months elapse before he was called, and perhaps he might have to wait that time, or, if he were allowed to return to his home to wait, the ex-

pense of the journeying, which was in no case met by the mileage allowed, made it necessary for him to sell a cow or a pony to meet this robbery, which called itself justice. All this has led to the concealment of crime. I myself have more than once witnessed violations of law and said nothing, because I could not, I felt, go to Fort Smith as a witness. I have known of a man being shot down in the streets of our little town, and the doctors refused to go near him because they knew that going to Fort Smith as a witness meant the leaving of their practice for perhaps weeks.

If jurisdiction may be given to a court in the Territory covering criminal, as the court at Muskogee now covers civil, cases, these evils would largely be done away with. The strict intercourse laws of the United States, prohibiting the introduction of liquor among the Indians, while not wholly effectual, yet are sufficient to prevent the existence of any such state of affairs as that complained of at Fort Smith. The influence of this court at Muskogee has already been of great effect for good. In the Indian courts there has ever been plenty of law, but little justice. It was exceedingly hard to secure the conviction of a criminal, and after he was convicted he was very likely to be pardoned through the efforts of his friends. This United States court is teaching them what the execution of the law means. It is a powerful teacher in many respects. I earnestly entreat each of you to use every effort in your power to secure the enactment of such legislation by Congress as shall give the court the jurisdiction allowed by treaty stipulation.

And now as to the general condition of the five tribes. Their real progress must be shown best by the condition of their school. The Cherokees, with their 24,000 people, have a hundred day schools. They have a high school for their young men, with 150 pupils, and have just opened a beautiful new seminary for girls, with over 200 pupils. They have an orphan asylum with about the same number. Their educational work is going rapidly forward. The Creeks are doing more in proportion to their numbers and their means. They were in a very bad condition financially until their recent sale of Oklahoma; but now, instead of being almost bankrupt, they have quite a large school fund. All their boarding-schools, in which they have at present about 400 pupils, are on the industrial plan, thus differing from those of the Cherokees. The Choctaw schools are reported to be in most excellent condition. The Chickasaw schools, I hear, are not doing well.

With a few words about the school under my care I will stop.

This school is intended to be as nearly as possible like a home; it is upon the cottage plan, the two cottages being under the care of a house mother, who endeavors to train the girls under her care as though they were her daughters. They receive lessons not only from books, but in needlework, in cookery, and in the various womanly accomplishments. Some of these girls are poor, and must be provided for by scholarships; others are from well-to-do Indian families; but in the school all stand on the same footing and no one knows who pays and who does not. To show the different classes in the school: At the beginning of last year a wagon drawn by a pair of jaded horses stopped in front of the school. The old chief who was driving got out, and, coming to me, said, "I have brought that girl" I had several times declined to take her, for the school was full; but he explained that she had cried to come, and so he had brought her the one hundred miles in his wagon. A queer-looking figure she was, in her shapeless gown of thin cotton. That and a pair of stockings and shoes much too large for her comprised her wardrobe. Her brown face was beaming with delight, and we thought she would prove a very promising pupil. Before evening of the next day her enthusiastic joy had vanished. She did not like the civilized clothing into which she was put. She could not comprehend why the very proper house mother should have objected to her appearing in the front yard, in full view of the street, in the night-gown that had been given her. The new ways were irksome, and she was literally howling with homesickness. She was a great deal of trouble, was unruly and idle, and full of mischief. On the same day there came a young lady, who wore a handsome costume of silk and velvet, with bonnet to match, her hands incased in nicely fitting kid gloves, her toilet being perfect in every detail. With her was her young sister, who was to be a pupil, equally well though more simply dressed, as was befitting a school-girl. If this were fiction, I ought to say that the poor girl was the better pupil of the two; but this was not the case. We are very proud of the attainments of our girls in housekeeping. Our oldest, most advanced class of last year are now at school in Ohio. I believe in sending them East to finish their studies for the lessons in life they can not otherwise learn.

I hope you will all be interested in the Indian Territory. From the outline that I have given you you may form some idea of the complex relations and problems that are presented in that great body of country. When the question is asked me, "What can be done for the Indians?" the only reply I can make is, "The one thing I can see to be done now is to press the education and christianization of these people until they shall be prepared for American citizenship." I hope you will all be interested and help in this work.

General Whittlesey was asked to say a few words to show the brighter side of the Indian question, to lighten the picture given the night before.

General WHITTLESEY. The dark picture painted before us last night was undoubtedly intended to present only one aspect of the condition of the Indian to whom lands have been allotted. The facts stated are undoubted, and many more just such facts equally dark might be stated. Still there is another side; some light, some color can be thrown upon the picture. Among the first Indians to whom land was allotted are the Santees of northeastern Nebraska. They received their patents for land several years ago. The last report of the Commissioner says that 150 of them have their patents. He says that these Indians cultivated the last year 1,162 acres in wheat; that they cultivated 792 acres in oats, 1,502 acres in corn, and numerous crops of different kinds are reported by him. He says the land is all prepared and planted in proper season, and with energy that is very commendable. Their crops are gathered in very promptly when ripe; and he says they take excellent care of their machines—mowers and reapers—of which they have the very best and most modern patterns. He says they have 25 frame houses of three or more rooms, built during the last year, and that all the work in building them was done by the Indians themselves.

Thirty-three of the Indians are reported as mechanics, blacksmiths, carpenters, wagon-makers, and masons. Now, almost the same is true about the Indians at Sisseton and of Devil's Lake, in Dakota, and of the Shawnees in Indian Territory. You have heard about the Omahas from Mrs. Quinton. I can say much the same of the Puyallups of the far north, and of the Skokomish who received their allotments. Mr. Smiley could tell you of the Crow Nation, who a few years ago were in barbarism. As he came through that reservation he saw the Indians for fifty miles all along. They have learned to handle the plough. They have learned to take care of the machines which are necessary for gathering their crops.

These things show that the allotment and patenting of land under the Dawes bill is not a failure. It has been successful thus far almost beyond our expectation. It is elevating the Indians to manhood and independence, and is giving them the best of all earthly comforts—a home.

J. W. DAVIS. Since our gathering this morning we have received letters of greeting from Rev. Thomas L. Riggs, who is detained from being present by an Indian conference, and also from Miss Collins, stationed among the Dakota Indians, who was present at our last gathering. Her letter, full of interest, is for lack of time referred in part to the Commissioner and in part to the ladies' societies here represented for practical answers. In the line of the bright things in regard to the Indian, let me say that the Santee Indians, who have their farms in severalty, are quite concerned because the whites are coming in and bringing a very inferior element. They are considering what shall be done; and, as a very practical thing, the young men, having formed a Young Men's Society of Christian Endeavor, are sending their members out to sustain Sabbath schools for the white children. Were there time I could give you other bright glimpses from the field, but much prefer you should hear Mrs. Shelton, who has just returned from a visit among the Indians, and has been among some who have never before had a white woman in their camp.

Mrs. SHELTON said there was not time to do justice to the smallest side of the character of this wild people. She would merely speak of two convictions she had formed. First, whatever the Indian schools of the future must be, let them be Bible schools. The other thing was not to take the Indian children from their homes in a mass to educate them. Indians love their homes and love their children. It is just as hard for an Indian father or mother to lose an Indian child for life as it would be for a white person. Some method might be carried on among them on their reservations and in their homes; then, if the higher education is needed and can be obtained, let them be sent East, and let them go home when they desire.

COMMITTEES.

The following committees were appointed: Law committee, Prof. J. B. Thayer, Austin Abbott, Philip C. Garrett, Justice William E. Strong, Prof. Francis Wayland; committee to co-operate with the Commissioner of Indian Affairs, as provided in the platform, General Clinton B. Fisk, Dr. F. F. Ellinwood, A. K. Smiley, J. W. Davis, Dr. Lyman Abbott, Judge A. S. Draper, Dr. J. M. Buckley.

CLOSING ADDRESSES.

Rev. WILLIAM W. PATTON, D. D., said that it might seem strange that so many people of eminence should come from all parts of the country to consider a question which pertains only to two hundred and fifty thousand persons. But questions of principle do not turn on numbers; and there is an educating process going on that will not stop with the Indian. You can not introduce the element of righteousness into the national policy and emphasize it without introducing thereby a leaven of a

similar character that will affect all national proceedings. He had been deeply impressed by the freedom of discussion.

Rev. J. G. VAN SLYKE, D. D., expressed his great interest in the conference. He had come there to sit at its feet as a pupil, and to light his torch at the fire that had been burning on that hill-side. He had learned a great deal, and felt in his heart a deep interest in this great matter of Indian education and civilization.

Hon. AUGUSTUS JONES, of Providence, said the great problems that appeared at Mohonk were problems that he had struggled with in another field. The broad subject of lifting up humanity into a higher stage applies to the white man and the red man equally, although the stages may differ. It is a tremendous question in regard to either. He spoke of the function of the conference in creating public sentiment, and recalled the words of Wendell Phillips, that the great work of his life was agitation.

Hon. ELBERT B. MONROE said dark pictures had been painted, but there are bright days coming. He was an optimist of the slow kind. The day of birth is always a day of weakness, but it is a beginning. The light is rising. Not in a moment, not in a day, but by and by the Indian will be a man among men. Going away from this conference, they should stand behind the Indian Commissioner. They must watch, and then they must wait.

Dr. HENRY HARTSHORNE said he belonged to a small body of Christians who are well known not to be able to take part in warfare. He had been interested to note the number of generals and captains present. He had been delighted to find that his Quaker traditions were so perfectly at peace in that military company. These men, born to be leaders, took their places when the struggle came, and went to the front; and now, in the places they hold, they are still men of the foremost kind. We are to look upon the Indians as children of the All Father, whom we are to be instrumental in raising toward the highest possibility or privilege which we enjoy ourselves. There is light, and there is hope, and he did not believe that there is any one thing that promises more hope and more light for the Indian race than the spirit that had animated the conference.

Capt. R. H. PRATT wished to say that the Indian is very close to us; it is only our fault that he is not entirely with us. He did not wish to antagonize the schemes and plans of others, but simply to present what had been evolved from his experience. In reply to Mrs. Shelton, he said that he had known Indians to do a good many things that are exactly in the same line with his taking their children to educate. It used to be a common thing for the Indian youth to make up parties and go from their homes to visit other tribes, to steal their horses and to make war. They went off with sorrow and fear, but their people let them go. There is nothing so horrible in taking children away for a better purpose. In New York there is a large institution that every one says is doing a great Christian and merciful work. Yet every year they send hundreds of children out of New York, away from fathers and mothers, into our Western States; and, so far as he knew, they never brought them back. In England, they carry on a great work of that kind. In the city of London they are sending not only through England and Scotland, but they have a depository in Canada to provide homes for such children. They call that work Christian and merciful. It is the making of those they send out, or they would not do it. We have got likewise to organize some machinery that will invite the Indians. Let them come among us; they can not learn otherwise. Still, he admitted the value of local schools, day-schools, and boarding-schools. It seemed to him that the organization of some large Government schools, and the distribution of Indian pupils from those schools into our families, would be a grand scheme by which we might in a very short time get them willing to become part of us.

Rev. JAMES M. TAYLOR, D.D., of Poughkeepsie, offered the following minute for incorporation in the proceedings:

"At the closing session of the seventh Mohonk conference, we wish to place again on record our appreciation of the hospitality of our hosts, Mr. and Mrs. Albert K. Smiley.

"It has made possible the gathering of those most interested in the elevation of the Indian, and the discussion of the most controverted points concerning it, in a spirit and with a purpose quite impossible save in the atmosphere of a *Christian* home.

"We recognize the debt of all interested in this work to the philanthropic spirit and to the more than generous hospitality of our host; and we express again our appreciation of the deepening of our own interest, and the broadening of our intelligence, in the Indian question, through the interchange of views made possible in this conference.

"We pledge ourselves to further effort to carry out the opinions formulated in our platform that the Mohonk resolutions may take practical form in shaping our national policy toward the Indian."

Dr. TAYLOR said he had expressed in very moderate terms what every one felt in an intense manner—the debt of gratitude to their hosts; but he also felt that the more simply this was expressed the more grateful it would be to them. He felt the great debt that at least the younger men and women owed to this conference, and the increase of spiritual and moral fervor that must come to one who enters into the spirit of the meeting. In urging them to farther effort he wondered if any of them forgot that that law of God, “What a man soweth, that shall he also reap,” is as true for a nation as for a man. The new principle and the new light introduced into this great movement of national life will not at once correct all evils. It must be a slow movement. We need to learn to wait—to wait with hope, to wait with energy. In moral and spiritual questions the great source of movement is public opinion. By words here and by words there we must do what we can to create it.

Rev. SAMUEL E. HERRICK, D.D., of Boston, seconded the resolution. He felt grateful not only that something is being done in behalf of the red man of our land, but that something is being done in this conference for the white man. We benefited the four or five millions of colored people in the South by breaking down the bondage of slavery; we benefited their masters as much as we benefited the slaves. Whatever good might accrue to the Indian from this meeting, its members would reap far more blessing. They would carry away convictions of permanent value, and they would deepen and fortify the sources of strength and power in their work at home. Their convictions had been deepened; their faith was larger than their individual names, larger than their denominations, than their differences. The conviction had been brought home to him that what the Indian needs is just what we need; nothing more and nothing less—simply because he is a man and we are men; simply because the divine grace has made no distinction in its provision for him and in its provision for them.

Dr. LYMAN ABBOTT wished, in the simplest possible words, to thank Mr. and Mrs. Smiley, not only for the hospitality which they had extended during these years, not only for the beauty of nature and the liberality of provision and the enjoyment of home, but for the education which the members of the conference had received in civilization, in humanity, in philanthropy, in all that goes to make up a better manhood and a better womanhood.

Dr. SIMEON GILBERT expressed his profound gratitude to Mr. and Mrs. Smiley. It seemed to him that “the century of dishonor” is about coming to an end. They ought to go back in the spirit of a mighty hopefulness. They had seen the spirit of the Indian Commissioner; they had a deep confidence in him. He hoped that they would bear him on their hearts and in their prayers, and in every possible way stand behind him.

The chairman, General Fisk, then followed in a graceful and sparkling speech, introduced by one of his humorous stories. He thought it was an inspiration that led Mr. and Mrs. Smiley to establish the Mohonk conference. Things are progressing, in spite of all the dark pictures that are painted. Truth is ever marching on, and is as resistless as the surging tide. Let us keep lock-step, save all we get, and continue to get all we can; and the time is not far distant when we shall rejoice over the complete salvation, civilization, citizenship, and education of the Indian race in this country.

Mr. SMILEY responded briefly in acknowledgment of the compliments he had received, and expressed his great satisfaction at the growth of interest in the Mohonk conference.

A hymn was sung, and the benediction was pronounced by the Rev. Dr. Gilbert.

OFFICERS OF LAKE MOHONK CONFERENCE.

1889.

President, General Clinton B. Fisk.

Secretaries, Joshua W. Davis, John C. Kinney.

Treasurer, Augustus Taber.

Editor of proceedings, Samuel J. Barrows.

Law committee, Professor J. B. Thayer, Austin Abbott, Philip C. Garrett, Justice William E. Strong, Professor Francis Wayland.

Committee to co-operate with Commissioner of Indian Affairs, General Clinton B. Fisk, Dr. F. F. Ellinwood, A. K. Smiley, J. W. Davis, Dr. Lyman Abbott, Judge A. S. Draper, Dr. J. M. Buckley.

Committee on Mission Indians, Philip C. Garrett, Moses Pierce, Joshua W. Davis, Elliott F. Shepard, Edward L. Pierce.

Committee on publication, Augustus Taber, Joshua W. Davis, John C. Kinney.

LIST OF MEMBERS.

- Abbott, Rev. Lyman, editor *Christian Union*, New York, Cornwall-on-Hudson, N. Y.
 Abbott, Mrs. Lyman.
 Armstrong, General S. C., principal Normal and Agricultural Institute, Hampton, Va.
 Henry Lyman, Sioux Indian, pupil Normal and Agricultural Institute, Hampton, Va.
 Avery, Miss Myra, Poughkeepsie, N. Y.
 Barrows, Rev. Samuel J., editor *Christian Register*, 141 Franklin street, Boston, Mass.
 Barstow, Hon. A. C., ex-chairman Board U. S. Indian Commissioners, Providence, R. I.
 Barstow, Mrs. A. C.
 Boyd, Rev. O. E., recording secretary Board of Home Missions of Presbyterian Church in the United States of America, 53 Fifth avenue, New York City.
 Buckley, Rev. Dr. J. M., editor *Christian Advocate*, New York, 46 Hill street, Morristown, N. J.
 Buckley, Mrs. J. M.
 Burgess, Miss M., Indian Industrial School, Carlisle, Pa.
 Capen, Dr. Frank S., principal State Normal School, New Paltz, N. Y.
 Capen, Mrs. Frank S.
 Carter, Rear-Admiral S. H., U. S. Navy, 1316 Connecticut avenue, Washington, D. C.
 Carter, Mrs. S. H.
 Charlton, Hon. John, member Board U. S. Indian Commissioners, Viola, N. Y.
 Cleaveland, Miss Abby E., Hudson River State Hospital, Poughkeepsie, N. Y.
 Coolidge, Rev. Sherman, Geneva, N. Y.
 Crannell, Mrs. E. S., secretary Eastern branch of Woman's Indian Association, 9 Hall Place, Albany, N. Y.
 Davis, Joshua W., vice-president Boston Indian Citizenship Commission, post-office box 131, Boston, Mass.
 Davis, Mrs. Joshua W.
 Draper, Hon. A. S., superintendent public instruction State of New York, Albany, N. Y.
 Draper, Mrs. A. S.
 Dunning, Rev. Dr. A. E., editor *Congregationalist*, 1 Somerset street, Boston, Mass.
 Eaton, General John, ex-U. S. Commissioner of Education, Marietta, Ohio.
 Ellinwood, Rev. Dr. F. F., the Board of Foreign Missions of the Presbyterian church in the U. S. A., 53 Fifth avenue, New York.
 Ellinwood, Mrs. F. F.
 Ferris, Rev. Dr. John M., editor *Christian Intelligencer*, New York, Flatbush, Long Island, N. Y.
 Ferris, Mrs. John M.
 Fisk, General Clinton B., chairman Board U. S. Indian Commission, Seabright, N. J.
 Fisk, Mrs. Clinton B.
 Foote, Miss Kate, president Indian Association, Washington, D. C.
 Gallup, Mrs. J. C., Clinton, Oneida County, N. Y.
 Garrett, Hon. Philip C., commissioner Public Charities State of Pennsylvania, Philadelphia, Pa.
 Garrett, Mrs. Philip C.
 Gilbert, Rev. Dr. Simeon, editor *Advance*, Chicago, Ill.
 Gilman, Rev. Dr. Edward W., senior secretary American Bible Society, New York.
 Gilman, Mrs. Edward W.
 Greene, Mr. J. Everts, editor *Worcester Spy*, and member Boston Indian Citizenship Commission, Worcester, Mass.
 Hamilton, Miss Anna C., Indian Industrial School, Carlisle, Pa.
 Harding, Rev. John W., editorial writer *Springfield Republican*, Longmeadow, Mass.
 Harding, Mrs. John W.
 Hartshorne, Dr. Henry, editor *Friends' Review*, Philadelphia, Pa.
 Hayes, Hon. Rutherford B., ex-President United States, Fremont, Ohio.
 Hayes, Miss Frances.
 Hazard, Hon. Rowland, fellow of Brown University, Peacedale, R. I.
 Hazard, Mrs. Rowland.
 Herrick, Rev. Dr. Samuel E., 10 West Cedar street, Boston, Mass.
 Hiles, Mrs. O. J., secretary Wisconsin Indian Association, drawer 12, Milwaukee, Wis.
 Houghton, Mr. H. O., treasurer Boston Indian Citizenship Commission, 4 Park street, Boston, Mass.
 Howard, Rev. Dr. George A., Catskill, N. Y.
 Howard, Mrs. George A.
 Howard, Major-General O. O., U. S. Army, Governor's Island, N. Y.
 Howard, Mrs. O. O.
 Howard, Lieut. Guy, U. S. Army,
 Hubbell, Rev. Dr. William S., 379 Pearl street, Buffalo, N. Y.

- Hubbell, Mrs. William S.
 Huizinga, Rev. Abel H., pastor Reformed Church, New Paltz, N. Y.
 Huizinga, Mrs. Abel H.
 Jones, Hon. Augustine, principal Friends' School, Providence, R. I.
 Jones, Mrs. Augustine.
 Kendall, Rev. Dr. H., secretary Board of Home Missions of the Presbyterian Church in the United States of America, 53 Fifth avenue, New York.
 Kendrick, Mrs. Rev. Dr. J. R., 137 Academy street, Poughkeepsie, N. Y.
 Kinney, Maj. John C., editor Courant, Hartford, Conn.
 Kinney, Mrs. Sara T., president Connecticut Indian Association.
 Lyon, Hon. William H., member of Board U. S. Indian Commissioners, New York City, 170 New York avenue, Brooklyn, N. Y.
 Monroe, Hon. Elbert B., president Y. M. C. A. of New York City, Southport, Conn.
 Monroe, Mrs. Elbert B.
 Morgan, General Thomas J., U. S. Commissioner of Indian Affairs, Washington, D. C.
 Morgan, Mrs. Thomas J.
 Painter, Prof. C. C., corresponding secretary National Educational Commission, Indian Rights Association, Great Barrington, Mass.
 Painter, Mrs. C. C.
 Patton, Rev. Cornelius H., pastor Congregational Church, Westfield, N. J.
 Patton, Mrs. Cornelius H.
 Patton, Rev. Dr. William W., ex-president Howard University, Washington, D. C.
 Pierce, Mr. Moses, Norwich, Conn.
 Pierce, Mrs. Moses.
 Pratt, Capt. R. H., superintendent Indian Industrial School, Carlisle, Pa.
 Pratt, Mrs. R. H.
 Dennison Wheelock, Oneida Indian, pupil Indian Industrial School, Carlisle, Pa.
 Henry J. Kendall, Pueblo Indian, pupil Indian Industrial School, Carlisle, Pa.
 Quinton, Mrs. A. S., president Woman's National Indian Association, 1835 Arch street, Philadelphia, Pa.
 Reid, Rev. Dr. J. M., corresponding secretary Methodist Episcopal Church Missions, 805 Broadway, New York.
 Reid, Mrs. J. M.
 Richardson, Mr. Locke, Brooklyn, N. Y.
 Richardson, Mrs. Locke.
 Robbins, Mr. Louis L., superintendent Indian Warehouse, New York City, Nyack, N. Y.
 Robbins, Mrs. Louise L.
 Robertson, Miss Alice M., Muskogee, Ind. T.
 Shelton, Rev. Charles W., financial secretary Indian Missions of American Missionary Association, Birmingham, Conn.
 Shelton, Mrs. Charles W.
 Smiley, Hon. Albert K., member Board U. S. Indian Commission, Mohonk Lake, N. Y.
 Smiley, Mrs. Albert K.
 Smiley, Mr. Alfred H., Lake Minnewaska, N. Y.
 Smiley, Mrs. Alfred H.
 Smiley, Miss Rebecca H., Woodford's, Me.
 Smiley, Miss Sarah F., Saratoga Springs, N. Y.
 Strieby, Rev. Dr. M. E., corresponding secretary American Missionary Association, 56 Reade street, N. Y.
 Strieby, Mrs. M. E.
 Strong, Hon. William, ex-justice of Supreme Court of United States, 1410 H Street, Washington, D. C.
 Taber, Mr. Augustus, West Chester, N. Y.
 Taber, Mrs. Augustus.
 Talcott, Mr. James, New York.
 Talcott, Mrs. James.
 Taylor, Rev. Dr. James M., president of Vassar College, Poughkeepsie, N. Y.
 Taylor, Mrs. James M.
 Tiffany, Rev. Dr. Francis, in charge of Southern and Indian Educational Work, American Unitarian Association, 6 Hilliard street, Cambridge, Mass.
 Tileston, Miss Laura E., New York.
 Tillinghast, Mrs. Isabel N., Hampton and New Paltz Normal Schools, New Paltz, N. Y.
 Valentine, Mr. Lawson, president Christian Union Co., New York.
 Valentine, Mrs. Lawson.
 Van Slyke, Rev. Dr. J. G., pastor First Reformed Church, Kingston, N. Y.
 Van Slyke, Mrs. J. G.
 Waldby, Hon. William H., member Board United States Indian Commission, Adrian, Mich.
 Ward, Rev. Dr. William Hayes, editor Independent, New York. •

- Wayland, Professor Francis, dean of Faculty Yale Law School, New Haven, Conn.
 Wayland, Rev. Dr. H. L., editor National Baptist, 1420 Chestnut street, Philadelphia, Pa.
 Welsh, Mr. Herbert, secretary Indian Rights Association, Philadelphia, Pa.
 Whittaker, Miss Minnie J., Washington, D. C.
 Whittemore, Mr. William F., publisher Congregationalist, 1 Somerset street, Boston, Mass.
 Whittlesey, General E., secretary Board United States Indian Commission, Washington, D. C.
 Whittlesey, Mrs. E.
 Wood, Mr. Frank, The Boston Indian Citizenship Commission, 352 Washington street, Boston, Mass.
 Wood, Mrs. Frank, treasurer Massachusetts Indian Association.
 Wood, Mrs. George, 37 West Fifty-fourth street, New York.
 Wood, Mr. James, president Historical Society of Westchester County, Mount Kisco, N. Y.
 Wood, Mrs. James.
 Woods, Mr. Henry, 69 Mt. Vernon street, Boston, Mass.
 Woods, Mrs. Henry.

F.

JOURNAL OF THE NINETEENTH ANNUAL CONFERENCE WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN RIGHTS ASSOCIATIONS.

WASHINGTON, D. C., January 22, 1890.

The annual conference of the Board of Indian Commissioners with secretaries of religious societies engaged in missionary and school work among the Indians, of Indian rights associations, and others, convened at 10 a. m., in the parlor of the Riggs House.

There were present Clinton B. Fisk, E. Whittlesey, Merrill E. Gates, John Charlton, Wm. H. Lyon, Wm. McMichael, Wm. D. Walker, members of the board; Rev. M. E. Stineby, D. D., secretary of the American Missionary Association; Rev. A. B. Leonard, D. D., secretary of the Methodist Episcopal Society; Rev. H. L. Moorehouse, D. D. secretary of the Baptist Home Mission Board; Rev. Robert de Schweinitz, D. D., secretary of the Moravian Missions; Rev. Charles W. Shelton, of the American Missionary Association; Mr. O. E. Boyd, secretary of the Presbyterian Home Mission Board; Mr. Jos. J. Janney, of the Friends' Yearly Meeting; Mr. Justice Wm. Strong; Senator Dawes and Miss Dawes; Hon. T. J. Morgan, Commissioner of Indian Affairs; Dr. Daniel Dorchester, Superintendent of Indian schools; Gen. S. C. Armstrong, with Harry Kingman and John P. Petter, Hampton students; Prof. C. C. Painter, secretary of the Indian Rights Association; Mrs. A. S. Quinton, president of the Women's National Indian Association; Rev. Jos. C. Kelly, Rev. Dr. J. C. Craighead, Rev. Dr. A. W. Pitzer, Rev. Dr. Teunis S. Hamlin, Rev. Geo. Elliot, Admiral and Mrs. Carter, Miss Alice C. Robertson, and Agent Miles, Indian Territory, and many other ladies and gentlemen,

The meeting was called to order by General Fisk at 10 a. m. Prayer was offered by Rev. Dr. Dorchester.

General C. B. FISK. The Board of Indian Commissioners feels great pleasure in meeting its friends once more. It attains its majority with this meeting. It is twenty-one years since it was organized—we are old enough to vote now. Twenty-one years ago the Indian question began to assume greater importance than it had had previously. Under the wise suggestions and firm administration of General Grant during his first term, Indian affairs really, for the first time in the history of the Republic, began to assume a position of importance throughout the country. People began to discuss the duty of the Government to the Indians more than ever. Early in the organization of the Board the different religious bodies of the country, through the missionary societies, were invited to attend our annual meetings.

Some of the organizations had been doing work for a long time among the Indians, and from our first meeting until this one have been represented and have given us a report of progress in their schools and industries, and in their religious work. General Grant, very early in the history of this Board, made a statement that he did not believe that education alone was going to be sufficient for the Indian; that we never could elevate a degraded race by any process except through the power of the gospel. I believe that the next President who gave us such utterance was Mr. Cleveland. When we first visited him he gave us almost the exact statement that General Grant gave when he first began to speak to us. I am sure that the friends of the Indian, especially the Board of Indian Commissioners, are very grateful that the religious denominations have done so much. They came to the front at once and used their money with a generous hand in establishing schools and churches, so far as possible, throughout the Indian tribes. After all that we have all done there has not been so much accomplished as we would be glad to record; but we are grateful for what has been done, and at this meeting, as in all meetings, we invite the freest, fullest, frankest statements. We would like suggestions as to how we may be helpful, and how the different boards may be helpful to us. We never invite our friends to report in any special order, but I will ask Dr. Strieby, of the American Missionary Association,

representing the work of the Congregational body of this country, to speak first. He has been with us for many years. Will he go out on the skirmish line this morning and tell us what they are accomplishing.

Dr. M. E. STRIEBY. The American Missionary Association took the whole of the Congregational work among the Indians on its hands for the American Board of Commissioners for Foreign Missions. From expending \$11,000 a year it has risen until it now expends \$51,000. We have six churches, and have pushed our work with as much success and as much vigor as we could. Our principal work is in Dakota, and largely among the Sioux Indians. Our missions reach from the bottom of the State to the reservation on the north. Our largest station is at Santee. There we have a church, a school, and industries, and all the appliances that we can use. Up the river we come to Oahe, not far from Fort Sully, where we have a boarding-school and a church. At Fort Yates we have a school, a church, and have had a hospital. That is a new feature, and one we hope to make very useful; but it has not been successful so far. Among the Rhees and Mandans near Fort Berthold, we have a church and a school with industrial arrangements. We have in all seven principal stations. In addition to those in Dakota, we have a school in New Mexico and another church and school at Skokomish. Besides the schools in Dakota we have out-stations which are dotted over the reservation, largely among the Mandans and Rhees, on the affluences that flow into the Missouri.

These stations constitute one of the remarkable features of our work. They are manned largely by Indian pupils from our schools at Santee and Oahe, Hampton, and Carlisle. The educated Indians go out into the dense mass of Indians and establish little schools. They build for themselves little houses, and live among their people, sometimes as teachers, sometimes as preachers, and sometimes as both. Mr. Shelton, who has visited these stations, can give you full details. We have twenty-one such out-stations. We are trying to reach all classes of Indians. Our theory is, that no one plan can do it all. We can accomplish the most by co-operating. I feel in this work as I do in temperance work that every little helps, and that all should co-operate. In temperance affairs I have been so far that I even once voted for General Fisk for governor of New Jersey.

General FISK. Very radical!

Dr. STRIEBY. I should deprecate any measure that would cut off what has been the growth of years and generations almost in pushing this work. I hope nothing will be done to impair the religious element, because, as General Fisk has said, and as the Presidents have recommended as far back as General Grant, the work of civilization has been largely accomplished by religious effort. In what way this should be done, how much the churches should do, how largely they should co-operate with the Government, is a question by itself; but that the religious work should be overlooked in any way would be a very sad mistake.

Rev. C. S. SHELTON. With reference to the work accomplished by the American Missionary Association among the Indians, I think we can say that just where the Bible has been the element in uplifting the Indian we have had success, whether in Government schools, mission schools, or contract schools. The best Government schools are those where not only the Bible has been used, but where the teachers have been believers in it; and where it has been locked up and forbidden, there we have found a failure. I think this is an argument in pushing Christian work. Another thing impresses me as I visit schools among the Indians, and that is the lack of information of the general public with regard to Indian work. I have been astonished to hear so many people say since the Dawes bill was passed, "Well, the Indian problem is now out of the way." If it is out of the way, why are we here? We have got to impress the public with the fact that there is something to do besides to pass laws. Let me give an illustration of the need of practical work.

I was on the Cheyenne River at evening, sitting at the door of the teepee with my wife, when there came a cry, a wail of Indian women from the side of a dying boy. The boy had had a terrible hemorrhage and was passing away. These people thinking that if they could stop his struggling they could stop his pain, had driven two stakes into the ground and had bound his hands to them, also two stakes to which his knees were bound, and two more to which his feet were bound. Then thinking they had done all they could for him they had gone to a distance and were engaged in the death wail. We have got to adopt some method that will teach these people how to take care of their sick and dying children. We have got to show them how to do work in their homes. We have got to reach the home life as well as to undertake educational and Christian work. Simply enacting laws will not do that.

With regard to our special work it has gone forward rapidly. Last year we established some new mission stations, and had some increase in church members and in the churches formed, more than in any other year. The out-lying work is a good one.

The question with us is, what to do with the schools if the land has to be opened for settlement, whether we shall be able to keep the Indians, and whether they will take land in severalty, or go back north of the Cheyenne, and whether we can carry

our schools and keep them—these are questions that involve great interest to the Society.

General Fisk. We miss the presence of Dr. Kendall of the Presbyterian Board this year; but we have present with us Mr. O. E. Boyd of that board, Dr. Sheldon Jackson, Rev. Dr. Hill, and Miss Alice Robertson. Dr. Kendall writes that if there is anything that they do not know about their work, you may take it for granted that it is not worth knowing. He gives me power to draw on their information and imagination, and underscores it. I will call on Mr. Boyd.

Mr. BOYD. In general our work has been satisfactory during the past year. We have had our discouragements, and we have also had our encouragements. We have had difficulties in getting the proper persons to superintend our schools; to get consecrated teachers to labor in them. But I am glad to testify that we have a noble army of teachers and preachers among the Indians, as noble an army as you will find anywhere.

To sum up what they have accomplished is no easy task. It is easy to give figures and sum up totals, but they are meaningless as compared with actual results. I think sometimes as we talk about these things in convention that we know little about the real work. I wish we knew more by actual contact. It is this personal contact that saves the soul of the Indian, just as it does in our own case. It is the missionary teacher and preacher, telling of Jesus and of His wondrous love, that touches the heart and wins the soul, and makes a new creature, a new man in Christ, even of an Indian. Our work has grown so fast that it is hard to keep pace with it. The questions constantly arising are, what shall we do and what shall we leave undone? It requires great wisdom to know what is best. We have no trouble in finding plenty of work, and if any of you have any anxiety in that direction, we can assure you that there is plenty of ground yet to be occupied. Seventeen years ago our work was almost *nil*; to-day it has grown to such extent that from January to January we expended \$182,457.32. That is a large amount of money, but yet it does not tell anything. You must draw on your imagination for all there is back of that; of disappointment over failure, and rejoicing over success, on the part of the workers, and also the greater joy of the Indians who have been brought into the Kingdom. I have neither time nor ability to tell of it.

In Alaska we have the same number of schools as last year, namely, four. We have about four hundred scholars and several churches. We have expended in Alaska \$44,890.57. Some times we think the United States Senators imagine they are over-paying us because of the magnificent sum they give us to help carry on our contract schools. Of this sum spent in Alaska the Government has given us \$12,500, leaving \$32,390.57 which our board has expended over and above what we have received from the Government in Alaska alone. We have a hospital at Sitka, very well equipped and doing good work. We have a boarding-school with one hundred and seventy or eighty pupils. We teach most of the trades. We are more and more increasing the efficiency of our industrial work. In the new State of Washington we have a preaching station with one missionary and an Indian helper. We propose to start a school there, and have land assigned on the Umatilla Reservation. In Arizona we have but one school, and also but one minister among the Pimas. The school secures its pupils from the Pimas, Papagos, and one or two other tribes. We have expended there \$16,970.65, of which the Government has given \$7,435.13. Our school at Tucson has about eighty-four boarding pupils. Our superintendent of this mission—I would that we had a dozen like him—reports that it is most satisfactory and hopeful work.

In the Indian Territory we have our largest work. There we have seventeen schools with about twelve hundred scholars. We spent there \$75,298.13 among the Chickasaws, Seminoles, Kiowas, Cherokees, Creeks, and Choctaws. We have native teachers and preachers. The different nations paid us \$24,922.76, making our own expenses \$50,375.37. In New Mexico we have five schools, one boarding and four day schools. At Albuquerque we have our boarding-school for which we propose soon to build an additional edifice. Our expenses there are \$20,047.47, of which the Government paid us \$6,320.36.

We have had a new work given to us from the foreign board. It is the policy of our church to put all this work into the home board, and the charge of the Indian missions in Iowa, Nebraska, and Wisconsin were given to us last year. Among the Sac and Fox Indians we have no school and no missionary preacher or teacher, simply a woman, who has been devoting her time, and has been living among the Indians of that little tribe. She teaches the women to sew, how to make bread, and to do the various kinds of work that pertain to the household. Here again figures would not tell the whole story. The work among the Omahas and Winnebagoes, being new to us, we do not know much about it. Our expenses have been only \$1,600, of which we have received nothing from the Government as yet, though we have a contract with them. One of our largest schools is among the Sisseton Sioux, where we have one hundred and thirty scholars and a number of nice new buildings to which we pro-

pose to add next year. We spent last year a large amount of money to put water into these buildings. There we have expended \$21,035.50, of which the Government has given us \$5,266.50. The total expense for our missionary work, as I have said, is over \$182,000, of which the United States Government has given us \$38,325.12. The fact that our work is so extensive and apparently so slow, sometimes staggers our faith, and if it were not for the necessity of the case, that these Indians are dying for the want of the Word of Life, I fear we should leave them to perish.

One word as to the kind of work we are doing. We have contract schools, day schools, ministers, native teachers and all other kinds of workers, and our work extends almost over the whole country, except in the Eastern States. But there is a great work to be done among these people even when all have done what they can. Therefore, we hope no change will be made in the way of curtailing the work, until these fifty thousand children are in schools and cared for. We should insist upon the Government giving help to every Christian and moral effort that will bring them into the schools and teach them to know Christ and His love.

Just a word about contract schools and work on the reservations. You will notice that our work is on the reservation or near by. We believe in that or we should not do it. We know there are people who do not. We believe in having schools on the reservation, still we do not want to decry any other work. The schools on the reservations help not only the scholars, but sometimes the whole tribe. They lead the people to feel that there is something better for the Indian than he has ever thought of. The Indian in his native state is perfectly satisfied; but there is something better, and when he sees it he wants it, and is gradually raised to something higher and better than he has ever had before.

Miss ALICE M. ROBERTSON. I have just come from the Capitol, where the House Committee on Territories is considering the future of the Indian Territory. The indications seem to me very hopeful because the members of this committee, whether Republicans or Democrats, seem alike interested to know and to do what shall be best for that country and its people. I think a crisis has come in the history of the Indian Territory. For years I have stood among you in the minority. I have said "Wait a little longer before urging citizenship and lands in severalty upon the Indians of Indian Territory." I say this no longer, because I now believe they will make no further advancement under their present conditions. Any such change would result in great suffering to many, but no great reform, no great good is ever accomplished without suffering, without seeming cruelty to some. Always some must suffer and sorrow that a new and better life may come to others. The Indian Territory has already become virtually a white man's country. White people already outnumber the full-blood Indians three to one, and the negroes outnumber them two to one. The real Indian is going further back, to the stony hills and into the forests. The nearly white Indians and intermarried white men are taking up the desirable lands. One white man married to a Chickasaw has a farm of 16,000 acres. One nearly white Cherokee has 11,000 acres and hires 120 white men to work it. There are a great many white "renters" working for the Indians, who are mostly an exceedingly ignorant class. Some change should be made, but in advocating a change I feel that I am burning all my ships behind me, and that the people at home will say that I have become their enemy, and have gone over to the white man. But I must do what I think is right, though I know my own mother is praying every day that I may fail. "Let justice be done though the heavens fall."

About the work of our church, we are doing all that we can and reaching all that we can in industrial training, giving them the education of head and heart and hand all at once. The results are satisfactory. But I seem to have only one idea at present and that the condition of affairs in the territory. This morning in the committee meeting to which I have referred, a gentleman was arguing against the establishment of a court in the Chickasaw Nation; he wished instead that one should be established at Gainesville, Tex., so that the business of the territory might go to Gainesville. These courts on the borders are very reluctant to give up the source of income that the Indian Territory has been to them. The wrongs, the cruelties, and injustice that have come through the arrest of innocent persons and the long detention of witnesses have been fearful.

Dr. LEONARD. I met last spring very many instances that confirm the statements just made. A great many white men have married in the Indian Territory for revenue only. With many of those tribes if a white man marries a woman who is even distantly connected with the tribe by blood he becomes a member of the tribe. I was detained in an Indian village where there was an unused Presbyterian Church, and I said to a gentleman whom I happened to meet in what they call a hotel that if he would circulate the word and open the church I would preach for them. I found out that this man had married an Indian woman, one thirty-second Indian. He was a white man. I made inquiries with reference to the number of full-blooded Indians, and they said that the number was very small; that the balance of the tribe was

made up of people with white blood. A great many white people are drawing land away from the Indians. Many Indians had slaves previous to the war. The slaves are now free, and, as the Indians do not readily take to work, white men run the land for them. This very condition of things is the most difficult connected with the Indian problem. I very distinctly reached the conclusion that the only thing for these tribes is the allotment of land, holding land in severalty, and the breaking up of the tribal relations in that territory.

General Fisk asked the speakers to be a little more brief, to put some shortening into their cake, and then introduced Dr. Sheldon Jackson, of Alaska.

Dr. S. JACKSON. For the first time at these annual gatherings I have come with a song in my heart and glad words in my mouth. The obstruction of the Government officials is now a thing of the past, for we have as governor Lyman E. Knapp, of Vermont, an earnest, Christian man. Both he and his family are throwing their influence in behalf of schools and Christian civilization. We also have for United States marshal an earnest man ready for Christian work. These Christian officials have influenced public sentiment to an extent that can hardly be conceived. This has greatly helped our school work. For a governor to spend the Sabbath gambling and drinking was considered the proper thing in the past; and when Governor Knapp came and began to attend church and teach an adult Bible class, you can imagine the town talk it made, the consternation it created. It was something so unheard of that the population did not get over their surprise under several months. Previous to that, Government officials, with rare exceptions, never thought of attending church. Now it is the proper thing to do, and as a result many citizens that never showed their faces there, are regularly in church from Sabbath to Sabbath. It gives us great encouragement for the future. It has not only promoted mission work, but also increased the number of children attending school.

We have at the present time thirteen day schools supported by Government, and seven contract boarding-schools. We have two Homes where children are taken and sheltered, and a large day school of one hundred and fifty-five pupils, with which the Government has no connection. These are supported by the Presbyterian Board of Home Missions. The Roman Catholics have one school, for which they receive no assistance. The Russian Greek Church has seventeen parochial schools, and the Alaska Commercial Company, in accordance with arrangements made with the Treasury Department, sustains two schools not aided by the Government. We have more than fifteen hundred pupils in schools. We hope to increase the number very much during the coming season. We are also negotiating to establish a school at Point Barrow, the most northern point of land in North America, a region where, in winter, the thermometer, in extreme cases, ranges from ninety to one hundred below zero; and yet we are expecting to find some consecrated man and his wife, who will go there and settle down, and teach the people. That is one of a chain of schools in the Arctic regions which is under consideration by the Board of Education. Possibly we may be successful enough to secure suitable men and women, so that we may establish them during the coming summer; however, if we establish but one it will be a great gain.

Of the contract schools, two are with the Roman Catholics, two with the Moravians, who are doing the best work in western Alaska, one with the Presbyterians, and one is in the hands of the Episcopalians.

We trust that the Methodists will have a contract school the coming season, and perhaps others will be ready to enter into that work. There is a large field for the different denominations. The work has been heretofore largely concentrated in southeast Alaska. We now hope to be able to do more for other sections. In western Alaska the schools are from 300 to 500 miles apart, so that there is abundant room for other societies to come in. I trust the Government will assist them all.

The large industrial school of the Presbyterians at Sitka is doing well. The pupils work at various industries. In the last report 17 boys were working in the shoe shop. They have made 117 pairs of shoes for boys, 93 for girls; half-soled 718 pairs; patched 515 pairs. Twenty boys were in the carpentry department, 4 in the blacksmith, 6 in the bakery. They averaged 900 pounds of flour a week in making good bread. Several were in the steam-laundry work, and averaged last year 1,000 pieces a week. Last winter the boys netted a seine 300 feet long and 20 feet wide. They also made some furniture, and did some good coopering. This is only an illustration of what is done there. They need a cooper-shop and a garden and vegetable farm, which will probably be established next spring. It is probable that a steam saw-mill will be established in connection with the school.

The Women's National Industrial Association has put up eight model cottages. As the young men and women were educated, it was evident that they would fall in love and would need homes, and it became a necessity for the establishment of these homes. The Women's Association came to our aid in the matter. The young men that have entered them have given notes for \$350 to be paid in five annual installments, and five have paid their first installment of \$70. We are looking forward to the coming season with great hopefulness.

Many are interested in Metlakahla. Mr. Duncan is going on as best he can. He established a saw-mill with the expectation of cutting lumber only for themselves; but the canning of salmon doubled in Alaska this last summer, and several canneries were established in his region, and he has sawed lumber for them. He has other industries under way. They contemplate a salmon-canning establishment of their own. They have cleared 25 or 30 acres of land and allotted the land to individuals.

The men work in the mines or in the canneries, and earn money for the erection of permanent dwellings. Having lost all their earnings for the last thirty years, it is a slow operation to come into a new place, without a foot of cleared land, to earn money to build houses with; but they are very hopeful. I received a letter from Mr. Duncan day before yesterday, in which he says some of the Hydahs from Queen Charlotte and Prince of Wales Islands, and the Thlingets from Cape Fox and Port Tongass villages, and other tribes are joining them, and they are doing the best they can to take care of the new-comers. While this enterprise is moving slowly it is moving surely, and is doing good work. Some thirty or thirty-four of the larger boys are in the Sitka school.

On motion, it was voted that a committee should be appointed by the chair whose duty it should be to prepare a set of resolutions to be discussed at a later hour in the session.

The following-named persons made up this committee: President Gates, Professor Painter, Mrs. Quinton, Mr. Boyd, and General Armstrong.

President Gates having expressed a desire to be excused from serving on this committee, as he wished to be present during the entire session, Hon. William McMichael was appointed in his place.

Mr. BOYD. Our Board has been considering the subject of rebuilding Miss McFarland's Refuge for Girls, which was burned. We have had earnest appeals to rebuild, and not only that but to build such refuges for girls at every station.

General FISK. We are glad to have General Morgan, the Commissioner of Indian Affairs, with us this morning, and shall be glad to hear him.

General MORGAN. I am very glad to be with you and to look into your faces. I came not to talk, but to listen. I am very anxious to hear what may be said, particularly by those who are engaged in mission work in the field. We who are engaged in the work in the office find ourselves at all times more or less embarrassed by a lack of knowledge of the practical work as it is actually done on the reservations and in the schools of all kinds that are seeking the uplifting of the Indian. Thus far I have found it very helpful to me in the administration of the important duties devolving on me to see and talk with those engaged in practical work, those who have given so much thought and attention to it; and I am sure I shall be greatly profited by what I shall hear here.

The president introduced Dr. Dorchester, superintendent of Indian education.

Dr. DORCHESTER. I also am glad to be here, that I may receive information and may come into closer contact and sympathy with these ladies and gentlemen who have been so long engaged in this good work.

Dr. H. L. MOREHOUSE. After being absent four or five years from this annual meeting of the Board I am glad to be present. The work of the American Baptist Home Mission Society, among the Indians, comprises the bulk of the work done by the Baptists for them, although the Home Mission Board of the Southern Baptist Convention is also engaged to a limited extent in missionary and educational work in the Indian Territory.

During the last year the Home Mission Society, which I represent, expended \$10,000 for educational work, mainly in Indian Territory, and about \$3,000 for missionary work. The number of missionaries employed last year in the Indian Territory was twenty-one among the Indians, besides one at Pyramid Lake. We are doing nothing on the reservation except at Pyramid Lake and at Walker River Reservation, Nev., although it has been agreed to take up the work at Round Valley, Cal.

In the Indian Territory our work among the five civilized tribes has gone forward satisfactorily. The large school near Muskogee occupies a building that cost \$30,000, and is doing a great work. It has in its representatives from seven or eight of the tribes of the Indian Territory, who live happily together. We regard this as an important element in the practical solution of the question how to break down the hostile feeling between the tribes. The pupils leave with broader views and sympathies. It is a boarding-school. There has also been a day school at Tahlequah, and a boarding-school at Atoka in the Choctaw Nation, and at Sa-sak-wa in the Seminole Nation, which receive assistance from the council. This has had no help whatever from the United States Government. Indeed, I believe in our work for the Indians we have never received any such assistance, so we do not make so much showing in figures, nor is our work so vast as that of some others who conduct boarding-schools for which the Government makes large appropriations. The results of the work are admirable. Some of the young men educated at Indian University

have gone forth well prepared to be missionaries and have labored successfully, as at Wichita. They have access to the Indians as the white men do not.

We would be glad to do three times the work we are doing, but our resources are limited; with the vast work among the colored people and with occupying western fields which are rapidly developing, it seems sometimes almost impossible to carry the work farther among the Indians. It seems to us that the work among the Indians is so vast and requires such a great outlay of funds that there is not only room, but need for the Government to take hold of it in a manner in which it has not taken hold of it in the past. I think the illustration furnished by the Alaska plan, if I may so call it, shows what kind of work might be done on a larger scale throughout this country by a wise governmental arrangement in the way of schools, large districts being under the supervision of a superintendent. This is necessary, for it is absolutely impossible for the Christian people of this country to adequately do this work, as we cannot command the resources. Let the Government do the larger share of this work and let us co-operate. With a Christian administration, from the President through the various departments, I am confident that Christian men can be put in charge of these day and boarding-schools to do what they are now doing under the auspices of the various denominations, and with the co-operation which will still be continued by Christian organizations there will be great gain. I see no reason why the rudiments of industrial education such as are being introduced into the schools at Carlisle, Hampton, Muskogee, and elsewhere, and on some reservations, might not be taught by competent teachers in many of these day schools that should be established by the Government. I rejoice in the brighter outlook for our Indian work. I confess that for the last three or four years I have had little interest in these meetings, in consequence of the tendency in the management of the Indian Department to discard the suggestions of religious bodies concerning the appointment of agents. I rejoice in the broader position of to-day, and I can pledge the denomination which I represent for any co-operation that may be deemed best in prosecution of this work.

General Fisk asked Dr. McKim to speak for the Episcopal church.

Dr. McKim said that he had no information to give other than the knowledge of the work done by Bishop Whipple and Bishop Hare and the work in Alaska.

General FISK. The work of Bishops Hare and Whipple has been a great work.

Dr. LEONARD, of the Methodist Episcopal Church. The Indian work in our denomination has been so recently placed in my hands that I may not be able this morning to give such a report of it as it deserves. If I should be spared through another year I should hope to be able to give a definite account of that work, as I am under instructions from our board to visit all the places where we are doing Indian work. Our work dates back a great number of years. The very first work that the Methodist Episcopal Church ever attempted for what we sometimes call a heathen people, was on behalf of the Indians in 1816, with the Wyandottes, at Sandusky. The first chapel ever built by our denomination for such a people was built at that point in 1816, and ever since we have been doing more or less work for them. It is carried on somewhat differently from that of other denominations. We cover the country with a network of annual conferences and missions, and wherever there are Indians within those bounds our superintendents and presiding elders are under instructions to look after their interests, and furnish them with the gospel and such other helps as may be in their power. In the State of New York, where there are fractions of tribes, we have work among them; also, in Wisconsin, in Michigan, and in the Territories in the West. We have a conference in the Indian Territory, and a year ago we organized an Indian Mission Conference. We have in that Territory about forty missionaries at work, and the work extends to the various tribes so far as is practicable, and our Women's Home Mission Society has established some schools. I have not at hand the information necessary to separate this work from the work among the whites, so as to give you a definite idea of what we are doing among the Indians. We are doing considerable in Oregon, and I presume you are all familiar with the work of "Father Wilbur." We are doing something in California, and have made a beginning in Alaska, where the Women's Home Missionary Society is about to establish a school. We have taken steps to form a mission to the Navajos. Their reservation is partly in Arizona and partly in New Mexico. It is perhaps as neglected a tribe as there is in the West. I understand that they have no educational advantages and no missionaries. There are about twenty-three hundred on the reservation, and not a missionary among them, nor a teacher.

General MORGAN. The picture which Dr. Leonard has drawn of the Navajos is overdrawn. We have a good boarding-school among them. I have given orders for the establishment of two others. A number of Navajo children have been taken to other schools, and about twenty-five girls are ready to be taken to the Albuquerque school, and their friends are becoming interested in education. The picture is bad enough, at the best, but I thought that this glimpse of light ought to be given.

Dr. LEONARD. I am glad to have that statement. I have not been on the reservation, but I simply heard that remark made last year.

Dr. STRIEBY. We drew some Navajos for our Sante Fé school. I am glad that Dr. Leonard has been appointed, and will tell us more about their work. We never could quite disentangle their Indian work from what they are doing with such energy all over the world.

General FISK. The Methodists are rather a miscellaneous lot! We will now hear from Dr. Sheldon Jackson.

Dr. JACKSON. The Presbyterians took up work among the Navajos fifteen or twenty years ago. We had missionaries and teachers there for ten or fifteen years, until we were crushed out by the Indian office, and further efforts were abandoned. But the Presbyterians spent a great deal of money there, and made a faithful attempt.

General MORGAN. I hope you will renew that effort.

General FISK. A package came to our house the other day marked "Fragile: don't crush." I did not suppose the Presbyterians were of that class. I thought they were ironclad, and could not be crushed. Now, will Mrs. Senator Teller tell us something about the work among the Osages, with which she is familiar?

Mrs. TELLER. I think that General Morgan can tell more about it than I can.

Dr. MCKIM. General Heth is present this morning. I should be glad if he would speak.

General HENRY HETH. I was for a long time inspector of Government schools, and my opportunities for studying Indian character, customs, and ways, have probably been as great as that of any white man now living. We speak of Indian education. It is Indian civilization which we are after, which includes education as well as religion. The missionaries of the country are doing a splendid work. I would call your attention to the work being done by the Misses McBeth, in Idaho, though I presume many of you are familiar with it. One sister has been among the Indians for nearly twenty years, and the younger sister twelve years. They have graduated eight full-fledged ministers of the gospel who are now preaching in their churches, and they have in preparation eight or ten more, so that in a few years, they will have sixteen or eighteen ministers in the field. We are all interested in Indian work, but the great amount of it must be done through the Indian Bureau. I wish it to be distinctly understood that the remarks that I am to make are not at all applicable to the distinguished Commissioner now present. He has been only six months in office, and has hardly had time to formulate a plan, and certainly not to carry it into operation. That the Indian Bureau has been mismanaged shamefully in the past is so notable that it does not require mention. I look upon its management in the past as a festering sore on the body politic of this country. It has not been managed in the interest of the Indians, but in the interest of the whites. If it is impossible, under our system, to eradicate campaign interests from Indian affairs, then there is one thing we can do; we can appoint a Commissioner for life. The plans of the distinguished Commissioner present may be the best in the world, but before they can be put into operation they are swept aside and some one takes his place. Appoint him for life, and make him spend two years in the field studying the Indians at their agencies and in their schools, though I think it would be better to make it four years. Not two Indian schools nor agencies can be managed exactly alike. Physical surroundings hinder it. Take the school at Fort Yuma and the one at Fort Peck. Yuma is the hottest place on the face of the earth where observations have been taken and Fort Peck is the coldest, outside of the Arctic regions, where observations have been taken. Think of the same clothing being sent to the pupils at Fort Peck and at Yuma!

The Indian Bureau has been made the dumping-ground for the sweepings of the political party that is in power. I have found an abandoned woman in charge of an Indian school. I found a discharged lunatic in charge of another, and he was still there a year after I reported that fact. He would lock himself into a room with the children, and light his pipe. As soon as a report that is derogatory to these people goes to Washington, their friends rush to the Interior Department and say that these reports are wrong, and that another trial must be given, and they are kept on and on. I have no doubt the gentleman who occupies the position of Commissioner, and for whose integrity, zeal, and business capacity I have the greatest admiration, will formulate some plan—I trust to God that he may—that shall solve this question, but it has got to be solved through the Indian Bureau. If you go to an Indian school or an agency, and stay only a day or two, everything will seem to run smoothly. But if you stay there a month, and get behind the scenes, into the arcanum, you will find two or three who are physically, mentally, or morally incapacitated. You find good, earnest people among them, but they are the exception. You find people who are put there only to draw their pay. You will find cliques, wrangles, quarrels going on that are a disgrace to any institution.

The Indians need not only education but civilization. Take a superintendent with one hundred children in the East. They are classified, have good buildings and teachers, and if, at the end of a certain number of years, he turns them out well educated, you think he has accomplished a good work. How is it with a hundred Indian children? You must find them, bring them in, cut their hair, scrub and clothe them, invest them with garments and teach them how to wear them, show them how to

put on shoes—and you must remember that these shoes are as 10-pound wooden clogs would be to white children, if they have to go down steps in them they go down backwards—you must teach them how to sit down, how to eat—in short everything. If you can bring those hundred children, after a series of years, up to where the white children were when you started with them, you will have accomplished a grand work. But, as a people, we are impatient. We have made some progress, but we are impatient of results.

You hear, occasionally, that a young man or a young woman who has graduated at some school has doffed the white man's clothing and donned the blanket and paint, and returned to village life. That may or may not be true, but that does not enter into the question; but, do you know why it is so? I will tell you. The most potent weapon that can be brought to bear on a young man is ridicule. I was once at an agency where I asked a question of a boy who did not answer me, as though he had forgotten the language. When the Indians had gone out I said to the boy, "You speak English, why didn't you answer my question?" He said, "I was afraid that if I spoke English they would think I wanted to make myself better than they are."

But we must make a beginning. These boys and girls will be the fathers and mothers of the next generation, and when their children are civilized and educated, and when they come back, there will not be so much ridicule as in this generation. We have been two thousand years or more reaching our present stage of Christian civilization, and when our passions are aroused we are still savages, and you can not expect in one, or two, or three, generations to take these children, sons and daughters of savages, who were getting their living by the chase and their pastime by taking scalps, but a little while ago, and bring them up in one generation to where we are. It requires time; and, we have no accommodation for a great many of the children who might even now, receive education, and who need it.

Once more I say, that if we cannot separate politics from Indian matters, let us appoint the Commissioner for life.

General FISK. I wish we could do that.

General MORGAN. I have great appreciation of the services which General Heth has rendered as Indian inspector. I have had many conferences with him, and I trust he will pardon me if I say that his picture is somewhat pessimistic, and that it does not correspond wholly with what I find to be the facts regarding the Indian Bureau. General Heth served during the past four years, and it seems to me he does the last administration injustice in regard to the Indian affairs. I think we need to take a more hopeful view. I believe there is no subject to which the present administration, by which I mean the President and the Secretary of the Interior, gives more personal attention and earnest thought than in trying to secure the best attainable Indian agents.

Regarding teachers for Indians I am as careful in selecting them as I would be if I were superintendent of schools in Washington. The information that I get (I speak personally because I give personal attention to this) with reference to the schools comes from various sources. The Indian agents report fully, filling up blanks which we send out, besides writing personal letters. There are five Government inspectors who report critically, and those reports I examine. There are five special agents who are directed to make reports on Indian schools, and those I examine carefully. Then we have Superintendent Dorchester, whose only business is to visit and report on Indian schools. Besides we require reports from the schools themselves, and I am constantly in receipt of letters from missionaries and teachers and travelers and visitors so that I think I know pretty well the condition of the Indian school service. While there is very much to be desired in the way of improvement, I am free to say, after seven months careful study, that I find the Government Indian schools, including the day schools, are doing a work that I did not suppose possible under the circumstances. There are now seven Government industrial schools, at Carlisle, Genoa, Grand Junction, Chilocco, Lawrence, Salem, and Albuquerque. The pupils are well fed, well clothed with clothing suitable to the climate, and well instructed by Christian men and women. We have at Carlisle 669 Indian boys and girls under as good instruction and as fine a religious influence, probably, as at any boarding school in the United States carried on by any denomination. Those children I have visited personally and carefully inspected the work, being there days at a time, visiting the farms as well as the schools, and I want to say for your encouragement that the work is being done well and that it is full of hope.

As to politics, I am not a politician, and never have been. I have never held a public office before, and I never expect to hold another, but every day I am visited by the so-called politicians. There come into my office such men as Senator Teller, Senator Mitchell, and Senator Moody. I might call a roll of them. For what? They sit down and counsel with me about these schools, and how to find the best men that we can for them. I wrote to Senator Teller and asked him about the school at Grand Junction that he secured, and he wrote back, in brief, "Find the best man that you can, and make it the best school possible, and I will help all that I can." That is the kind of help that I am receiving from politicians, Senators, and mem-

bers of Congress. I can hardly ask any better support than I am getting in the Indian Office to-day to make the Indian schools what they ought to be.

Another thing, I have about \$50,000 for buildings ready to be used, which we are not using because of the circumstances of the case, for which no one is responsible. We have been interrupted by the winter, but just as soon as the spring will allow every dollar will be put into new buildings or into improving the old. All along the line of the Indian service there has been progress made in eliminating the inefficient, shutting out those who ought not to be there, and filling their places with devoted men and women who will lift up the Indians. So while I grant that General Heth has told some truths, yet, take it as a whole, the picture which he drew does not correctly represent the facts of to-day, nor does it do justice to the administration which has turned this work over to us. Nor does it do justice to that great body of men to whom is intrusted the political welfare of this country, the politicians, who represent fairly the culture, the intelligence, and the interest in civilization of the American people.

Mr. SHELTON. Is it possible to get the percentage of students who go back to the old life? It seems impossible to remove from the public mind the idea that the majority do. The number is small so far as I know. It also seems impossible to convince the public that an Indian agent can be an honest man. My experience is that they are generally honest and conscientious, working honestly and earnestly, and even with some self-sacrifice, for the building up of Indian civilization.

General FISK. I suppose those facts will be brought out this afternoon.

General MORGAN. General Armstrong and Captain Pratt have published statements which show that there is no such going back to savage life as has been stated. Where they have gone back it has been from force of circumstances that would have carried back a white man.

Mr. SHELTON. In the last twelve years, among two hundred students, we have had but one go back to savage life. That was a girl who had been with us but six months. She became the second wife of a blanket Indian.

Mr. JANNEY, of the Society of Friends. The secretary of our board is not present to-day, and I have no special report to make at present. We are doing what we can.

Rev. Dr. DE SCHWEINITZ, of the Moravian Mission. We still continue our work in Alaska, as also among the Indians on the reservation in Kansas, the Indian Territory, and in Canada. Our schools in Alaska are flourishing as well as possible among the native children. The only way to conduct them is to keep the children in boarding-schools and clothe and feed them, or else they wander off, or rather are taken away by the parents to hunt and fish, etc. I have in my pocket a letter from an Esquimaux child who has been going to school hardly a year. The syntax is not good, but the handwriting and orthography are quite surprising. We are thinking of establishing a new station at Togiak, between Carmel and Bethel, but the great difficulty, especially with regard to the upper station, is that it can be reached only once a year, and as the vessel which touches there returns almost immediately it is hardly possible to consummate our plans until the following year. The last report that reached us last year was that the missionary's wife was sick and that she might have to leave, although her husband had resolved to remain alone and prosecute the work. Thereupon the wife of the presiding bishop of our Church resolved to go to Alaska in order to support her during her sickness. Upon her arrival at Bethel she found she had recovered, under the blessing of God, but the bishop's wife (Mrs. Bachman) has, however, been spending the winter with her.

Our native missionary there, Mr. Kilbuck, is a full-blooded Indian. Some sixteen or seventeen years ago he came ticketed through to my house in Bethlehem, a poor Indian boy. He came bare-foot, carrying his shoes under his arm, but said he could not wear them. We put him to our boarding-school at Nazareth; subsequently he entered our theological seminary, and he is now an accomplished classical scholar. He reads his Bible in Hebrew and Greek easily, and is very successful as a missionary among the Esquimaux. He has a natural talent for languages; has acquired their language, and preaches to them in it. At the other station, namely Carmel, on the Nushagak, our chief difficulty is the opposition of a Greek priest, who tries to prevent the children from going to school. He is a very dissolute, immoral man, hardly ever sober. I had a private letter from the missionary there, who told me he would much rather have the Indians remain heathen than to come under the influence of this priest. Things may be changed, however, as I have heard that the priest has left. We stand in need of funds, for we are very poor. We would like to put up more buildings. There are plenty of children ready and anxious to go to school, especially the female children, but we have no room for them at present.

NOTE.—I may add to this now, which however I did not know when in Washington, that our board has resolved to erect a large boarding school-house at Carmel during the coming season. The house must be sent from San Francisco, and will cost upwards of \$2,000.

MR. CHARLTON, of the Board of Indian Commissioners. Those who were at the Mohonk conference were greatly entertained by Dr. Wayland. He took an illustration from the story of the Good Samaritan. There was a chaplain belonging to the old Indian ring who happened to see a wounded man by the wayside; but it was not any business of his, and so he passed on. A layman belonging to that large tribe that bounds on the Mississippi who believe that there is no good Indian but a dead Indian also saw this wounded man, and passed on. Another individual came along, and he not only had interest in him, but he had a heart; he saw this wounded man, picked him up, and carried him home. All those who had gone past said it was the Indian problem and they had nothing to do with it. Now, it seems that this is not near as much an Indian problem as we make it. If we should take some of Captain Pratt's suggestions about amalgamation we should arrive at the result very soon.

When the British conquered India and took possession of it, they had no trouble with the natives, for they at once became citizens. They were amalgamated and became part of the nation. It was for their interest to act with the Government. We know that the Sepoys are as good British citizens as any in that country. We have adopted a different policy. We have made treaties with a nation within a nation, the greatest absurdity that we could have attempted perhaps. We got tired of that and called them wards, but the great trouble is that one keeps wards only until they become of age. While the education of the young is most necessary, while it can not be neglected, and while all the religious agencies and Government are doing to the best of their ability, and so far as their means afford, the ugly question comes up after all, What are you going to do with the people over thirty years of age? We know that there are 250,000 Indians. What are we going to do with them? The Government has fed them so long that the Indians say, "You poor white people have to work and we Indians do not."

My idea is this. Our Army consists of 25,000 men. We are paying them \$13 a month for their services. I would take one-third of those men on the expiration of their enlistment, and put Indians in their places. I would make these Indians respect themselves. Take an Indian and put a United States soldier's dress on him, and make him feel that he is responsible for his conduct, and order, and decency, and that man becomes a man. He comes under discipline, and he also knows what it is to be associated with white people. We could put some eight thousand of these men in the Army, and feel safe that they would do their work as well as the foreigners we have now. I would also increase the Indian police, and increase their wages. They are as fine a body of men as is to be found in the western country. They get \$8 a month; they endure all sorts of hardships, and they are as brave men as ever rode on horseback or handled a gun, and as true. I would increase this police force, although we have now from seven hundred to a thousand, but I would double that number. I would police the Yellowstone Park with them, so that the white people going there should not commit depredations.

Then there is a scheme to irrigate the lands of the Great Basin. Those who have traveled in that portion of the country know that vast region, about 700 miles wide, where little grows but sage-bush and grease-wood. The soil is so alkaline that nothing else will grow. Major Powell has suggested the idea that that country shall be irrigated, and the lands reclaimed. I ask you what better use could Indians be put to than to make those irrigating ditches and works, and receive pay for it. Everything of that description will elevate them to where they belong. Labor elevates every man. It civilizes him. It will bring the Indian into contact with those people who are bound to civilize him, and when he comes to have money in his pocket he will be like the rest of us, he will want to get more.

I would have officers in addition to the farmers, to superintend the farming and see that these farmers do their duty. There will be a large number of Indians when the lands are allotted and accepted who know comparatively nothing of farming. They will need instruction, and I would have a man to superintend that instruction, just as school education is superintended.

MR. L. J. MILES was invited to speak.

LABAN J. MILES. I am a stranger to this organization.

General FISK. We will take you in.

MR. MILES. I suppose it is a gathering of the friends of the Indian. I entered the service in 1878. I was taken in by my father. He had a desire to go to Kansas as a teacher, and after years of waiting he finally found an opportunity of entering the service as a teacher and stayed for several years, and he finally induced me to go there, and I took charge of the Osage agency. I am now in the service again. I can not tell you why, except that there is a peculiar drawing to the Indian service after one has been in it. I know that I left a better position than I now have to enter the service again. While I was out of the service I was constantly beset as a friend of the Indian, and I found I should be less annoyed to go down and be among them all the time. I am in a very peculiar place, and probably there is not a similar one in the service, where the Indians are proud and arrogant and rich, having no need to

labor, no requirement of charity. The only requirement on the Government is that it should secure competent help for them who should be entitled to receive fair pay from the Indians themselves without a cent from the Government. The more money they can expend the better for these Indians. I could not lie awake nights long enough to plan how to spend for these Indians. I have been studying ever since I have been here how I could spend \$200,000 or \$300,000 for these Indians without bringing back an ill result. You see that I am in a rather peculiar place.

General FISK. Couldn't you make a missionary society out of them? I think we could give you lots of work in New York.

Mr. MILES. That ought to be done. They have given a good many thousand dollars to the civilization of other Indians. They are not at all stingy. The riches of these Indians retard their progress. You can imagine that if you had fifteen hundred indolent, haughty people in this city to whom there came enough to sustain them without their lifting a finger—you can imagine, I say—the character of the people you would have to deal with. The theory I am going to act on is to give one generation a thorough education and compel every member of that tribe to go to school who is of school age. In 1882-'83, as their annuities began to increase, their tendency was to keep the children out of school. I wrote out what I thought a good law withholding annuities from those who did not attend school and sent it to Washington. The Department thought I was too severe; that I ought to persuade them. I had spent weeks and months in camp with wagons and employes going from house to house and collecting children, trying to persuade them, and I got back that answer from the Department that I must be more careful and not try to coerce them. Finally when the Indians came in annual council, I told them that I had done all I could and that I wanted them to do one thing for themselves, and if they would I would go to Washington and get what they wanted. So I produced the same bill that I had sent to Washington and told them that I wanted them to pass it and to ask the Government to pass it. We counceled for about a week and they passed it, and for fear the Government should sit down on it again I telegraphed for ten days' leave and turned up in Washington in three days after my little bill. The Commissioner wanted to know what I was there for, and when I told him he said that the bill came the day before; was taken up to the Secretary and sent back by the next mail; that they did not even keep it over night. As a result we can compel every child to be in school eight months of the year.

General FISK. Is Mrs. Geddes still at work among the Osages?

Mr. MILES. She has a very nice little school of fifty or sixty girls. She must have more buildings. The thing ought to be systematized so that the pay should come from the Indians. The teachers ought not to work for charity while there is plenty of money.

General FISK. Can't you spread out your authority so as to increase the buildings for her?

Mr. MILES. We are thinking about it.

General FISK. Think loud.

Mrs. QUINTON. I have a report of joy to give this morning about our Indian work, but first I think we ought all to unite in a song of general thanksgiving, and I almost wish that we were all Methodists, like our chairman, that we might have a praise-meeting over the progress of all work for Indians.

First of all, a word of what we see to-day. Here are all the Christian societies and the Government united in work for Indian elevation. This Indian association is a great one. It has a Government branch, with the Board of Indian Commissioners, at their majority, and the Commissioner of Indian Affairs in it; a society devoted to the political and legal welfare of the Indians; the Women's Indian Association for missionary and home-building work, and all the great denominational societies working for Indian evangelization, and all to make public sentiment. It seems as though the machinery were now all ready, and all that is needed is to set it in more efficient and active operation.

There is plenty of money, with from \$15,000,000 to \$25,000,000 owing to the Indians in the Treasury, and it seems as if there ought to be some way of getting at that money and bringing enough of it out to do the civilizing work. We are impressed with the fact that the whole enterprise is small. It does not concern a quarter of a million people. Of course there is vast detail, but details are easily managed when grouped under the right heads and under the right principles. We have heretofore worked a great deal in the dark, but I wish all would read the report of our present Commissioner and find light thereby. The way towards the completion of Indian civilization and citizenship opens more clearly day by day.

In our own society we are already talking of efforts to finish our special work that we may disband. All the missionary work *ought* to be in the hands of the great missionary societies. Our own society has originated directly and indirectly seventeen different missions in fifteen different tribes, and the work when well started is put into the hands of the different denominations. We feel an impatience that this work

should supply all the destitute tribes, and be done. Then all the great enterprises could be carried on with the agencies already in existence. Meantime we must collect new bands of workers for the purpose of finishing all the enterprises of ours that lead our native Americans into American citizenship and to the place where they belong educationally, religiously, and politically. Our association this past year expended more than \$16,300, \$5,000 more than in any previous year, and extended the organization. The gain in the missionary department was over \$2,300.

Mr. McMICHAEL. We are deeply impressed with this gathering, with the persons present, with the spirit that is manifested here, and we have found it difficult to put our feelings into suitable phrase. When I looked at those noble Indian men I felt that it was a sermon, and when I looked on these noble and beautiful men and women I thought that it was an inspiration and a poem, and that it was not merely the Indians who were being exalted and advanced, but it was the entire country.

Mr. McMichael then presented the resolutions as formulated by the committee of which he was chairman, which, for convenience, are printed in a later part of the report as finally adopted.

After voting that the resolutions should be discussed in the afternoon session, the meeting at 1 o'clock took a recess until half-past two.

AFTERNOON SESSION.

The Board of Commissioners met again at 2.30 p. m., the president in the chair.

General FISK. At Mohonk we secured the appointment of a very strong committee on legislation and law, of which ex-Judge Strong was made chairman. Judge Strong is present, and I will ask him to speak.

Judge STRONG. The law committee appointed at Mohonk has as yet not been able to do much. It became very evident that additional legislation by Congress was necessary, and the committee has not been called together until it seemed probable that it was desirable to formulate some amendments or additions to meet these manifest necessities. Some consultation has been had with different members of the committee and we shall probably be prepared to recommend to Congress certain provisions that seem quite essential. As I took occasion to say at Mohonk there are several things manifestly needed. The committee all feel the value of the allotment system, and the necessity of breaking up the reservation system that has been the policy of the Government for a very long period, and of destroying if possible the tribal relations of the individual Indians, giving them their property in severalty, so that they may be stimulated by the ambition which prevails with us all to secure our own interests, and that they might in a greater degree than now have the benefit of family and home life. I regard home life, family life, as the greatest educational influence that can be given to any individual, and I think the moment we are able to establish among Indians that home and family life which we have for ourselves we shall have made a very great advance in lifting up the Indian race to the level on which we now stand. I do not think that family life can be overestimated for ourselves or for any people.

Now for family life it is essential that there should be individual property and an individual home, and this allotment system *tends* in that direction, but it does not now accomplish all that we desire to have. It does not break up the clanning together and the living together of Indian people. These allotments are made adjoining each other. A tract of land is given to one Indian on one side and to another on another. What then? The Indians are just as much together after the allotment; their environment is the same as before. They are not in contact with the white race any more than they are now. They are not in contact with those in higher grades of civilization any more than they were before. What is needed by the Indian and by all people for the purpose of growing in civilization is contact with those of a higher order, or a higher degree of civilization and development. If it were possible to take every Indian family in this country and plant one in each township in New England and Pennsylvania, scattering them about so that they should be surrounded with civilized Christian population, surrounded by farmers and mechanics, so that on every side they should see what is the product of our Christian civilization, there would be no difficulty in making them worthy American citizens. They would cease to exist as Indians and would become amalgamated with ourselves. That is impossible so long as we keep them only with each other, seeing nothing above their ordinary habits, meeting what we call scallawags, or the worst of our people, who go among them not to invite confidence or to stimulate them to a higher life but to keep them in vice, ignorance, and degradation as they now are.

This is one of the evils that we want to avoid, but they will continue unless the arrangements of allotting be changed, as they may be by act of Congress, and will be, I hope, so that instead of planting them in a body where they shall see no white people, no more than they did on the reservations, we shall succeed in separating them, and not only breaking up tribal relations but making them subject to the United

States laws in all particulars, and giving them their lands separate from one another. I would, if I had my way in the matter, plant no allotment of an Indian family within 10 miles of another, certainly not on adjoining sections, not even on alternate sections. I would make the intervening distances much larger. On that subject I speak for myself only. I would endeavor to have such a change in the allotment system as would tend to disperse the Indians. All of us have seen what is the effect of a strange people coming in and settling beside us. I was a Connecticut boy, but I came into Pennsylvania after leaving college and located in the midst of the German population, that had been German from the settlement of Pennsylvania up to the time that I came there. Every one spoke German and only here and there, perhaps one in fifty, was one who spoke English at all. They had no schools at all. They had churches, but they could hardly be called evangelical. They had no books except German, and very few of those. Hardly a family could be found who could read, though some men could read. They had one newspaper in a county of eighty thousand inhabitants. There was no growth. They were the same people that their ancestors were when they came to this country. There was no intermixture of American blood. The legislature favored them by printing the laws in the journals in German. There had been no growth for generations.

About that time two things happened. In the first place the use of anthracite coal was discovered. It had been known before but it became suddenly a very valuable thing. Coal began to be mined. The effect was that it brought a large number of New England, New York and Eastern Pennsylvania people among these Germans. They brought books with them. They stimulated the German population, and very soon afterwards the legislature established common schools (in 1836), and these two things have cast out the German language entirely. I do not mean to say that most of them can not speak German, but English is the language used. The schools are among the best in Pennsylvania or in this country, and the people are among our most valuable population in their habits of industry, economy, and general morals. They have been lifted up to the very first rank among our people. Why? By the mingling with our American people. And the same thing would be done if we could intermingle with these Indian tribes our own citizens and people who have enjoyed this civilization for generations. This is a subject on which I feel very deeply, and I hope there will be some modification of the allotment law that will tend in this direction.

There are difficulties in the way from the fact that we can not expect the establishment of schools as rapidly as we could wish. These allotments being all in a body, and the Indians together when they become citizens of the United States and of the States where the lands are, what about public schools? Their lands are to be free from taxation for twenty-five years, as they ought to be. The States ought to establish schools and are expected to. The General Government will not establish schools for them when they become citizens of the State. They will cease to be under the control of the Commissioner of Indian Affairs. They will be under the control of State officers and under the instruction of teachers appointed by the State and not by the Commissioner. The General Government will have nothing to do with them. What sort of schools will the States establish under those circumstances? Here, for instance, is a large body of land, half as large as some of the smaller States, allotted to one tribe. No one lives there but Indians. Schools will be needed. Will any State provide them without taxation? There is prejudice enough against the Indians now where they reside. What I desire, and what I hope the committee will recommend, is that the General Government should declare that whatever is withheld by exemption from taxation by the State shall be supplied from the treasury of the General Government, so that the State shall be encouraged by having appropriations from the General Government to establish schools of the first order on these Indian allotments. It is but just. In many of these cases there is a large body of land beyond what will be allotted to the individual Indian. The United States will purchase this and they will owe that debt to the tribe or to the individuals of the tribe. Why not appropriate a portion of that money for the use and maintenance of a school among them?

There is still another matter. We all know how loose is the marital relation, how easy are divorces. We all know how readily it may be declared by the laws of the State that children are illegitimate, with no inheritable blood in them. Under the allotment law, at the expiration of the twenty-five years or at the death of the first holder, if I may use the expression, how are they to decide who are the children? The law does not recognize any as legitimate children except such as are born in lawful wedlock, and the States are to determine whether there has been marriage or not. If the marriage has been lawful, recognized as such by the Indians, the States would recognize that. But suppose there has been the putting away of the wife or the woman with whom the man had lived, and that children had been born while they lived together, what is to become of them on the death of the parents or the termination of twenty-five years? These lands will probably be declared to have

no just claimant and they will be escheated to the State and the illegitimate child will be turned out with nothing. I think there should be some provision made for this by legislation of Congress.

When I speak of education I am heartily in accord with those who believe that no education unaccompanied by Christian instruction will be found to be available to lift the Indians up as we desire that they should be lifted up.

I think I can promise the Commission that when the time comes for legislation to be proposed the law committee will endeavor to have the proposed legislation prepared.

President GATES. In this conference and for the last few months the matter that has encouraged me most is the general harmony of interest that prevails. At first we had a President who established the Commission and favored this method, but we were not in harmony with the Department and at times not with the missionaries. Sometimes the army was not in harmony with us. That spirit seems to me to have died out. We not only have a President who gives to the present Commissioner of Indian Affairs the advice to "discharge the duties of your office so as to meet the approval of the Christian philanthropy of the country," but we have at last a Commissioner of Indian Affairs—whom we all trust to see confirmed at an early day—who wishes to carry out a scheme of education that is the only solution that can be had. Many of you will remember a session of this body when we had a number of prominent men from the reservation who opposed the objects we had at heart. Four or five years ago I ventured to suggest to the Department a plan looking to the selection of men as farmers among the Indians that they might have the example of the English speaking farmer. Perhaps in that respect we are seeing more eye to eye. But the phrase that is going the rounds that after all you can never have anything but a "varnished savage" is worth a moment's thought. You must get the civilization into the man. We do not care to varnish the outside. We want to have him permeated with the spirit of Christianity.

We had at our table not long ago a gentleman named for the secretary, Henry Kendall, a Pueblo Indian, one of the best men in the half dozen best men whom I met at Carlisle, who has shown great ability and has even taken to foot-ball, a thorough gentleman, who recently in a full meeting of the college stood up and confessed Christ as his Savior from a new sense of loyalty to him. Now take such men as these two Indians whom we have with us here to-day, who have seen this civilization in the East and have lived in Christian families, and what must be the effect upon them? At one time I spent some days at Carlisle and I looked over hundreds of cases and read many letters, the testimony of farmers who had employed these Indians, as to the loyalty of service and the good character of the young Indians thus immersed in Christian civilization and home life. As educational reform goes on I trust that no iota will be taken from Carlisle and Hampton.

I want to add a word about our last resolution and to offer a substitute for it. There must be a proclamation by the President declaring that the Sioux have accepted the terms and declaring that the lands are open. The point before us in this resolution is the fear expressed that this first proclamation might be issued too soon. We understand that no one has more truly at heart the maintenance of good faith with the Indian than the President of the United States. I offer as a substitute the following:

"Resolved, That this conference earnestly hopes before the proclamation is issued announcing the acceptance by the Sioux Indians of the terms of the bill for the opening of the Sioux Reservation, legislation may be secured making clear, definite, and conclusive, the construction placed by the Commissioners upon doubtful passages in the bill, that the Indians may be made legally secure in the terms to which they agreed with the Commissioners; and that this may be done by law before any action is taken by the Government upon which any one could base any charge of lack of most perfect good faith with the Indians in this respect."

Judge STRONG. The resolution as presented this morning struck me as unfavorable, but this I cordially accept.

Professor PAINTER. The committee has revised its own resolution, and I would ask the reference of this resolution to our committee.

The resolution was so referred.

Senator Dawes was invited by General Fisk to speak.

Senator DAWES. I always think I get more good when I sit still and listen to the talk of you and your associates than when I attempt to talk myself or to give any advice in matters that are so well taken care of by your Commission.

I was not present at the Mohonk Conference, but I have read the report of the proceedings, and although it is all interesting and improving and profitable, nothing in it gratified me more than that at last the scope and possibilities and dangers of the severalty act had attracted the attention of that body. You will remember perhaps that three years ago when you were meeting here, just about the time that the severalty act was receiving the approval of the President, you insisted on my telling you

something about it, and I made a speech at that time, one which grated very much, I saw then, and I heard a great deal more afterwards, upon those who heard it. Every hour since then has shown me that what I said then ought to have taken hold of the friends of the Indian, and I am gratified to see that at last they begin to find out that all there is in the severalty act is an *opportunity*; that the whole work is still left in the hands of those who are to take care of the Indian; that all that is accomplished by that law is to open the doors, take down the barriers, so that you can accomplish more. I said then, and I feel the same thing now, that unless that is realized by the friends of the Indian it were better that the law had never been passed. To take the Indian promiscuously and put him on 160 acres of land, and bid him be a civilized farmer, and then go off and leave him, after you have separated him from everything that is Indian but himself, from all the policy, all the law, all the privileges of an Indian; to clothe him with citizenship and command him to obey your laws and seek his redress in your courts and no others, and then leave him—if this is what you are going to do you would better leave him where he is.

Judge Strong has pointed out in an interesting way what I tried in my poor way to impress on you, what is to my mind the pressing need of the hour. There is nothing in the Indian policy that need not wait until after this is done, and there is nothing in the Indian policy that will ever work out any good until it is done; until the individual Indian is prepared to take care of himself when you put him on this land. Judge Strong has talked to you of what that law does for the Indian. The only person that ever fully realized what it did for the Indians is Miss Fletcher, who has done more in putting Indians on land in severalty than all the rest of us together. It strips the Indian of all his privileges and all that is done for him by the United States Government. He can not go on to the reservation any more than I can; he is entitled to no rations any more than I. He can not appeal to the agent for protection any more than I can. He must go to the United States courts as I do for any redress for any grievance or for the assertion of his rights, and yet it has come to be the impression that the enactment of the severalty law was all that is necessary! My good friend General Fisk calls it the emancipation of the Indian. There is no word, as I understand it, so little applicable to the Indian that is taken up and put upon land in severalty as the word emancipation. The poor fellow is as helpless as an infant. Judge Strong says that if he could have his way he would not put one Indian within ten miles of another Indian. Just look at it! Put a savage Indian, picked up with his family and taken ten miles from every other Indian, on one hundred and sixty acres of land, without a tent over his head, without a horse or a mule or a cow, without a single pint of seed to put in his land, and who never held a plow an hour in his life—and how long would he stay there?

Judge STRONG. I should have him surrounded by whites.

Senator DAWES. Surround a savage man by white men under no obligation to look after him! I want to know if a white man were taken up and put ten miles from any other white man and surrounded by Indians how long would he stay there? The first great duty is to fit the individual Indian before you put him on this land, and then he will take care of himself. He will never do it until that is done. The Government is not going to do that after he is a citizen. He must take care of himself then. The Government of the United States does not take care of paupers; they belong to the States. You have got to give him an education that will fit him to take care of himself. You can not get the religious idea, important and absolutely essential as it is, into a man who is starving. You can not preach to him when he is hungry, and when his children are hungry, and there is nothing over his head. You must first put him on his feet, teach him how to walk and stand erect, to assert his rights, and then you can teach him the principles of Christianity.

I see that at Mohonk they were greatly troubled about what is to become of the Indian twenty-five years hence. I am much more troubled by what is to become of him to-day. I know the difficulties. They are great. Just look at this law. This title that he holds, this patent in trust, was prepared by able lawyers and after a great deal of study. It puts the title for twenty-five years in the United States and not in the Indian. It declares that the United States shall hold in trust for the exclusive use of the Indian. Why? So that it can be exempt from taxation by the State. The State can not tax United States lands. There was no other way by which his estate could be secure from taxation. At the end of twenty-five years the land goes to his heirs according to the laws of the State or Territory in which he lived. The question of who should be his heirs troubled those who drew the bill very much. It is not in the constitutional power of the United States to declare who shall be his heirs. It must be prescribed by the State, but there can be no distinction in legislation on account of race or color; there must be one law for them all. It is impossible to say that one man shall be the heir of an Indian and another of a white man.

Judge STRONG. If Senator Dawes will pardon me, for I want light, I want to know whether it is not possible for the Government to grant a tract of land to an Indian

and direct that at his death it shall pass to his legitimate or illegitimate heirs, or legitimate heirs alone, that he may leave at his death.

Senator DAWES. No doubt of that, but they would then hold by purchase, and not by heirship. That might apply to some reservations, but it could not apply to all, because it owns some reservations but does not own them all. The title to the Sioux Reservation was declared to be forever with the Indians. It would not be practicable to have one law apply to the white man and one to those of Indian blood in a State. It would cause more friction than any device which could be invented. We supposed it would be fair to trust to each State that each would make a reasonable and fair law so far as the Indian is concerned, such as would apply to every white person. Anyway, we thought we had better trust to the States as to what should be necessary twenty-five years hence.

I do not see any way but to trust to the fair dealing of the white man with the Indian alike under the Constitution of the United States. But I am so oppressed with the idea that has gone abroad in the administration of this law that all that was to be done was to take the Indians as fast as possible and set them off in squares like a checker-board, putting this one here and that one there, and then go off and say, we have done all that was needful, that I begin to feel that under such an administration the last end of the Indian would be worse than his first.

In Wisconsin for the last two years they have been putting Indians out in severalty in pine forests so that the white man could go and buy their pine lumber for a song or for a barrel of whisky. They have been stripped and left upon barren sand banks where pine alone will grow. The Commissioner said he never supposed it was incumbent on him to see that every Indian was fitted to take care of himself. The law says whenever in the opinion of the President any part thereof shall be in his judgment suitable and proper for agriculture and grazing purposes he shall, etc. Whenever in his opinion any tribe of Indians, or any part thereof, is so far advanced in civilization, etc., then it is his duty, etc. The scope and plan of the law was to take only such reservations as were fit for agriculture or for grazing purposes and only such Indians as were far enough advanced to care for themselves and put them on their land in severalty. And when that law was signed the President who signed it had that idea, and he said he would take one reservation, the best he could select, and the Indians the most advanced that he could find, and he would try the thing as an experiment, but that he would go no further until it was demonstrated that Indians so treated were better off than the Indians not so treated. And when I said to this body three years ago that the danger was that we should go too fast; that there would be undue pressure to crowd the Indians that the white people might get hold of the remainder of the land, I could not make any impression.

I would concentrate the thought of the philanthropic and energetic friends of the Indian upon the single idea, How fast and by what means can you fit individual Indians for the opportunity which the law holds open to them to become self-supporting citizens of the United States? I would let the other questions go. It may be a question twenty-five years hence who shall be his heirs, but the present question is, What will the benevolent and earnest people of this country do to prepare the individual Indian for the 160 acres that you propose to put him on?

General FISK. The Senator talked just this way then and we believed it then and have been trying to face the difficulties. Perhaps we have been trying to do too many good things too quickly. We are glad to hear the suggestions of Judge Strong and this utterance of Senator Dawes. Now we will hear from Miss Fletcher.

Miss FLETCHER. I am fresh from the field, and it has been my good fortune to have spent the greater part of the time since that memorable address of Senator Dawes, to which he has referred, in the field, facing there these serious points which he had foreseen, which many of us knew were true and which had to be met. And the field was the only place where they were to be met and conquered.

The preparation for Indians in severalty is a very important matter. When, in 1882, I made my first appearance in Washington in behalf of the Indians, I came, as you know, pleading the cause of the Omahas, that they might own their land individually. I had been living with that people for sometime studying them as a scientist, and I must confess that when I went out as a scientific student I did not know anything about Indian affairs. I did not understand the function of the Indian Commissioner; I knew nothing whatever of the machinery of the Indian Office. I learned it all in the field. I found out what an Indian Commissioner was and what he was not; what an Indian agent was or was not, and what the reservation system was and was not, in the field. So impressed was I with my discovery that, like every other person who has made a discovery, I felt that I must proclaim it, and Washington was the only place where I could tell it with effect, so here I came with my report of that Indian tribe. The result was the passage of the Omaha severalty bill, not all that we could have wished, but a fair beginning to work with.

When I was here at that time so strongly was I impressed with the fact that giving the land in severalty was only one-half of what was needed to be done for the In-

dian, affording him an opportunity only, that I sought to secure for the allotted Indian education and help to establish a home. At that time I won over General Armstrong to make the experiment of educating young married couples. The plan has proved somewhat of a success, not a miracle, but it has helped. At the same time, in order to meet the needs of these young couples upon their return to their lands, at the first Mohonk conference I suggested the idea which has since furnished the work of a beneficent committee of the Women's National Indian Association, that is, to assist by small loans in home-building, that the man should not stand houseless and homeless on his allotted land. On the evening when I made this suggestion a good friend put \$500 into my hands, and that was the beginning of what has since grown to be quite a little fund, amounting to some thousands of dollars, a considerable portion of which has been given to me personally and has been turned over by me to the home building committee of the association. I hold myself some of the money which has thus been handed me as a fund that I may use when help must be applied speedily in assisting an Indian to make his home upon his allotted land. I mention these efforts of mine at that date to show that a knowledge gained in the field revealed to me the need of these things for the Indian. Meantime those who were in the quiet of the library and home were coming to see how important it is that the Indian should be fitted to take up land. Education lies at the root of it all. We have to educate the Indian; he has not only to learn to read and write, but he must know of civilization if he is to reproduce civilization in his life. You can do a great deal *on* a reservation in this respect, but you can do a great deal more *off* the reservation. The truth of this statement has been forced upon me by my continued experience for eight years in the field.

I am here for a short time during the interim of field work with the Nez Percé Indians, where I have been allotting land. This will make the third tribe that I have placed upon lands. If I may be allowed to say something about methods of allotment it is not that I propose to dispute what has been said, but to speak of the subject practically and from experience. The theory is admirable which would allot but one family 160 acres in every 640, or to place allotments miles apart. In the organization of the county and precinct it would relieve many troubles arising from non-taxable land, but unfortunately the theory is impracticable. We can not take an Indian up by the scruff of his neck and put him where we please. He has his home, such as it is, and his associations, and they have to be respected. There is a great deal in the Indian's life and efforts that one must be careful not to destroy, for it will not do to destroy too much when trying to reconstruct a people.

Another point. It has been said that the Indians are left in a lump when they have been allotted; that they are exactly as they were before they were allotted; that the region is still practically a reservation. That is true in part, but only in part. In all my allotments I aim to put a family and its immediate relations together. Why? It saves a great deal of embarrassment on the question of heirship. The people who are the legal descendants of the allottee, according to the law, become his heirs, or, as the law states, the land shall follow the law of descent in the State or Territory where the Indians reside. When death comes to an allottee the property thus allotted naturally and easily divides, for it is practically held by the people who will inherit it. To elaborate our legal processes and bring our probate courts to divide estates among the allotted Indians costs money, but if the people are grouped together when allotted death will cause the family little loss in the improvements which have been made on the land of the deceased and legal expenses will be avoided.

Another point: when twenty-five years from now the fee of this land becomes simple there can not fail to be a shrinkage—I do not know any other word to use. The people can not continue to hold all the land that has been allotted to them. No equal number of white people could pay the taxes on a similar amount of land and hold it. There will therefore be a heavy percentage of allotted land which will fall away from the Indians by sale, consequently I have thought it best to put the family estate in a single tract, so that in the future when selling off the land the Indians would receive the benefit from that portion which they were able to hold, and be able to stand by each other, as they could not if they were more isolated. This plan may be wrong, but it is the best I can devise to meet the difficulties which I have foreseen, and which are sure to come. By this method of allotment I have hoped to make the Indian as little of a sufferer as possible in the future.

I should say, however, that I leave between allotments all the open spaces the nature and amount of the land will permit, deeming that it is for the best interest of the Indian that he shall have as many white neighbors as possible, and in that way be surrounded by civilization.

General FISK. How does that strike the Indian himself? Is he willing?

Miss FLETCHER. The progressive Indian is. It is only those who can look ahead, and to whom you can appeal to take cognizance of the future and its conditions. This is difficult for the reservation Indian. It is easier to convince the young men who have had attrition with the east. It is one of the advantages of the outing sys-

tem that it shows the Indian what a civilized community means in the development of a country. Such men say I want to have my land where I shall have white neighbors. Such men like to have the spaces left. The other kind of Indian has no idea of anything but holding on to the land to keep it all, and not to give the white man any. It is for the allotting agent to convince the Indian as far as possible that there is a better way, and to enlighten all that he can, and do the best that he may to secure the chance of prosperity to the Indian community.

To help the decision as to heirship at the end of twenty-five years I have made a peculiar registry. I say peculiar, because, unless the special agents to whom Commissioner Oberly had me explain my method have adopted it, I am the only special agent who has used it. I have made a complete registry of the tribe, showing both lineal and collateral descent. Let me explain it. A man and a woman are to be allotted. I enter the man's English name, his Indian name, his age, as nearly as I can get it, the name of his father, of his mother, the name of his father's brothers and sisters, his mother's brothers and sisters, the names of his own brothers and sisters. Then I take the name of his wife, of her father and mother, of her father's brothers and sisters, of her mother's brothers and sisters, and her own brothers and sisters. Now we have the man, his parents, and his uncles and aunts, and the woman and her parents, and her uncles and aunts. Then I enter the children in the order of their birth. It is not likely that twenty-five years from now some heir can not be discovered among all these relations, so that the property can be saved in some way to the proper descendant. By the index of this registry I can trace a man's relations throughout the entire tribe. This registry affords a check against double enrollment and allotment, and it will give to courts in the future the means of tracing any family that I have allotted. By doing this work of registering, which the law did not require of me, but which my conscience required, I have tried to meet the difficulties relating to the Indian property which still await stronger laws to secure safety and justice.

It has always been my aim to find out the vantage point on the reservation, the point most likely to be opened to settlement, and on and around that point I place my best Indians. I give the best land to the best Indians that I can find. I always help the progressive Indian first, on the principle "to him that hath shall be given." It helps to break up the dead monotony of the tribe. It has had the effect to awaken the ambition of others. I put the best man where he will have the best chance. I did this with the Omahas. I did it with the Winnebagoes, and I am doing it with the Nez Percés. I am fought on this account. The whites say, "You are giving the very best land to the Indians." I hope you will never have a thousandth part of the lectures I have had to take for pursuing this policy. I have had people tell me the capacity and the incapacity, the powers and the lack of powers of the Indians and how useless this effort was to benefit them, and that I should be throwing away this fine land. I have had committees follow me round in my allotment work to look after the interests of the white people. I have been talked to in a pleasant manner and in an unpleasant manner on the subject of my pushing the Indians where they were bound to die out, and annoying white people with neighbors they did not want to have. Nevertheless I am bound to give the Indian a chance, and some of these Indians and their descendants are going to secure and keep the chance which I have made for them. I have lived long enough to see that that is already coming to pass.

There is nothing so important as helping those that are progressive. There are a great many officious Indians on a reservation; I do not mean that class at all. I mean the men who work, who bring something to pass, and they are frequently men who are unheard of at the agency. Those are the men who need to be made strong and it is important to help them to open their farms, to fence their lands, and build houses. An allotment in a general sense means pioneer work and it is essential, absolutely, that the men should be helped. The Indian has a task before him to bridge rapidly the wide chasm between his past and his present. The appropriation of Congress for helping allotted Indians was none too large and I hope it will be larger another year, and I know that the Commissioner will see that it is carried out so as to help these men and to make strong the Indian communities abutting the white settlers, where they have to meet the tide of race prejudice and to overcome it. To meet this prejudice I put my best men there, and I only put such neighbors for the whites as I would be willing to have myself.

A word with reference to returned students. There is a very great opposition to allotment among the Indians who cleave to the old customs, those who like political power, those who are attached to the agency system that they may hold a petty office, and in the cattle country where the reservations have been made the ranging grounds. This was very strong in the Nez Percés Reservation. When I arrived there only one man on the reservation—I except the officials—of the entire tribe only one man had read the severalty law, and that was a graduate of the Chemawa school. He had read the law and explained it to his near relations, and these were all I had to begin my work with. I then got hold of some of the boys who had been at the Che-

mawa school; they remembered my being present at the school on my return from Alaska, and speaking to them of the severalty act that was then before Congress. Having recalled these circumstances I said, "I told you the law was coming that was to give you each your land and make you citizens, and now it is here and that is why I am here. "Why," they said, "is that it, is that what you are here for?" and those boys began to help me, and it was through them and their influence that I was able to push my work.

When my surveyor was stopped and the lives of my workmen were threatened and the Indian police forbid any one to have any dealings with me, when intimidating messages were sent to me and no man was to be depended on, I was able to reason with these returned students, these young men who had been out in the world, and to use them as a line of skirmishers, and they went out among the people and made possible the final victory, which I with pleasure record. The statement has gone out that almost every returned student in the Nez Percés Reservation has gone back to his blanket, to gambling and dissipation. If they have done so, is it not strange that I found them striving to the uttermost to do something to better themselves and their people? The moment I have called for men to work, to take allotments, these were the first to rise. They have worked with me right straight through the past seven months. I had nine in my employ. The girls who had been to school I found doing the best they could with their means and opportunity.

The pressure of ridicule has been mentioned and all that has been said is true. It would be hard for any one of us to assume an entirely different costume and persist in wearing it. It would cost more than it came to, and the chances are that we should put it aside and wear the costume that others were wearing. Therefore if you see an Indian girl with a kerchief instead of a hat on her head it is not to be wondered at. I don't think the blanket or the kind of clothes count for much. When I see blankets and shawls issued to Indians I think we would better reform our supplies before we judge the people by what they wear.

The one man who had read the law was James Stuart. "Miss Fletcher," he would say, "I will never leave you. Citizenship is worth more to my people than any other thing, and I will work for you just as long as you want me." And he stayed by me in the face of grave persecution. His wife is a Carlisle girl. This young couple wanted to be free; they wanted the rights of citizenship. James has saved his wages, planning for a little house, and I have allotted him land where he will see the locomotive come in to Genesee four times a day. His wife said, "I don't want to build a house till James has money enough to build a fence round it, for I am to have a flower garden and a canary bird." That is a girl who has stood up with her husband defying abuse and laboring for severalty and progress, and I think there is no one in this room that would not doff his hat to her. I could tell you like stories of a dozen Indian girls and boys, and even of some who had once gone back to the blanket. While schools upon the reservation must be multiplied, must be bettered in every respect, and schools in the West near the reservation must be built, the schools in the East must be maintained and made even stronger, for they are the standard-bearers and their influence is felt all the way across the continent. They are doing much in the preparation of public sentiment, not only among the whites, but among the Indians, in the way of preparing the people for Indian citizenship. You will find it is the boys and girls from Hampton and Carlisle who organize the Christian associations, and who are gathering the people together for instructive and innocent entertainments, starting methods of helpfulness and pleasure such as the people had never heard of or seen before. They are reproducing the practical social work that they had learned among civilized people; they are bringing civilization on to the reservation.

General WHITTLESEY. What is the character of the people there? Are they far enough on to take care of themselves?

Professor PAINTER. Will you, in answering that, tell us if, after your seven or eight years' experience on reservations, you believe in the system of allotment, and what are the chief difficulties in the way?

Miss FLETCHER. If I believe in anything for the Indian I believe in allotment. The reservation system is like a great millstone round the neck of the Indian. The allotment breaks it up so that no bit of the stone is big enough to drown the man. Among the Omahas, Winnebagoes, and Nez Percés perhaps one-third will make successful farmers, another third will make a scramble, half of the last third will not do much, and the other half third will be a miserable, worthless lot. But I do not believe in keeping all the others back for this fraction. I have always had to coerce a few, and I rather enjoy it.

General FISK. Most women do.

Miss FLETCHER. It is this worthless lot that will not do anything that has always roused the sentiment and the sympathy of outsiders, and made themselves prominent both at the agency and here in Washington. This class has done more harm to the Indian people than any other men. If there are fifteen hundred people and you

can possibly save twelve hundred, at the possible loss of the other three hundred I would every time save the twelve hundred. As far as my three tribes are concerned I think they are as well fitted for severalty as you would find any class of people. The only tribe where I should consider allotment an experiment—and I do not know that it is altogether an experiment there—is the Crows. But allotment itself is an education; it startles an Indian and makes him feel that it is time for him to stir himself, so I am not sure that it is altogether an experiment among the Crows. I do not feel afraid of severalty.

General ARMSTRONG. Only a few weeks ago I read in the New York Tribune an account by a well-known and experienced Indian fighter, a man of level head, anything but a sentimentalist, who had been among the Crows and watched the results of allotting their lands; he pronounced it a very wonderful success. There is to-day no better evidence of the soundness of the severalty law than this. They are far behind the Sioux. If there is any Indian I would doubt as to readiness for severalty it would be a Crow Indian, and if there is anything that justifies faith and enthusiasm for severalty it is this success and the prosperity of the Crow Indians on allotted lands. I believe it means that three-fourths of the Indians, under good management, are ready for land in severalty. Then it is a truth that men are stimulated by the conditions you create. There is a philosophy in that severalty business that people do not understand or realize. We teach citizenship as we teach swimming. An ounce of experience is worth a pound of theory. At the Mohonk conference Major Porter told of his difficulties in allotting land and of the unwillingness of the people to help him. But he found two of our Hampton boys back there, with the Sac and Fox Indians, Thomas Alford and John King, with whose help he secured the interest of the tribe, and four hundred allotments were made.

There is a fact in this matter of severalty that struck me a year ago, when I rode over the Sioux country in Dakota from Sisseton to Devil's Lake, and saw the country dotted with farm-houses and farms, just as along the line of the Northern Pacific Railroad and up at Fort Berthold, where the fragments of Gros Ventres and Mandans are huddled together, had been by some good agent scattered out on farms, and so it was on the banks of the Missouri and of the Cheyenne Rivers. As I rode along with Mr. Riggs we passed everywhere allotments to Indians which were years ahead of the law. They had allotted themselves, under the influence of good agents, whose faithful, intelligent work can not be overestimated. The country has not served them as well as it ought. There has been an amount of capable, judicious work done by these agents that has never been appreciated. The little farms are scattered by dozens everywhere in Dakota. The surveys had not been made, unfortunately, so that the land did not lie on that covered by governmental patents, but they could not wait for the tardy surveyor.

Dr. STRIEBY. Did not missionary efforts precede? Were there not good schools as well as good agents?

General ARMSTRONG. Mission work and schools had gone on long before.

Dr. STRIEBY. That is an illustration of what Senator Dawes says of the necessity for previous preparation in order to make the allotment a perfect thing.

General ARMSTRONG. It is important. Dr. Riggs and Bishop Hare, with their missionary work, had leavened this neighborhood. Strangely enough, it was partly the outcome of that Minnesota massacre in 1862. The Indian prisoners who for twenty-five years had heard preaching without responding to it at last heard it gladly; seven churches sprung up; and the very worst of all the murderers or their descendants are there to-day in advance of all the Sioux and asking nothing of us by way of rations, as the rest do. A great work has been done at Sisseton, Santee, Flandreau, and at Devil's Lake, and it is going on all the time. Those twenty-five hundred Indians have made progress because they have been compelled to work.

Senator DAWES. Do you think that the average Indian without preparation would take care of himself?

General ARMSTRONG. I have such a high opinion of them that I think that with assistance they could.

Senator DAWES. Without preparation, no matter how he gets it, could he take care of himself?

General ARMSTRONG. By no means. But the whole Sioux country is leavened with good ideas and common sense. They have had missionaries for fifty years.

Senator DAWES. No doubt a great many Indians would take care of themselves if they had land, but it is a practical question what is the best way to prepare them and what is our duty toward the Indian who is not prepared. There is of course a thousand ways. By contact with farmers, by law, etc. But what has troubled me is the condition of Indians on other reservations that have not had the blessing of Miss Fletcher, nor the inspiration of Mr. Riggs and Mr. Shelton for twenty-five years. There is a large body of Indians in the country and they are not all prepared.

General ARMSTRONG. A great many are prepared on the Pacific Coast. There are thousands who are ready. I think about half are ready.

Miss FLETCHER. I think two-thirds are ready.

General ARMSTRONG. There is more in the Indian than you think. They have lots of sense. They must find out that they must take the white man's way to save themselves, and that idea is the turning point of the whole thing. They are capable of facing this question of civilization and they are equal to the emergency forced upon them. They are a people of ideas. In the back regions they may not be so ready. There are 18,000 Navajos, of whom I do not know much but that they are rich and independent. They are pretty hard to catch and tame, and there are thousands of Utes, and other tribes all self-supporting. But I know there is wonderful progress on the Pacific Coast, among the 12,000 Indians in Washington, Idaho, and upper Oregon.

As to the agents, good agents should be recognized for the valuable work they have done, both Catholic and Protestant. They have pushed these Indians along under terrible discouragements, fitting them by tens of thousands to take homesteads. And as for the severalty bill, I do not think Senator Dawes knows what he has done for the Indians.

Now a word as to the resolutions that have been offered by the committee. We generally approved of what Commissioner Morgan proposes and is doing. It is most heartily indorsed. If carried out it will improve, Christianize, and civilize the Indian. We had an additional thought, that there should be a scattering among the people on the reservation of more farmers, practical men who shall help the Indians as they take up their land in severalty. Nothing is more necessary than this to create a strong life among them. They have houses, but they have not utensils. Many of their houses are built of drift-wood that has come down the river. Agents have helped them about building, but they need more help as to outhouses and general outfit, as any one can see who has been among them. I wish the Commissioner could have spent a few months among these Indians who are doing so well and seen the need of men who are practical, men who help the Indians to conquer the difficulties of plowing, and seed-time, and harvest. I think the school system should be one of education in the broadest sense, and that it should include all from six to sixty, and not only those from six to sixteen; all who need guidance in the affairs of life. Those out-door men are as useful as the teachers in school-houses.

In the matter of education Eastern work has been severely talked about on account of the high mortality of Indians whom we have trained. I will speak only of my own school, for the record of Carlisle is better as to the Sioux than of Hampton. For the first seven years there was high mortality, but it was not general, because at Standing Rock Agency, in the far north, where seventy-three Indians came, only three had died during the past eleven years. No one can understand it. At Lower Brulé and Crow Creek there was a great deal of mortality. The general fact is that the first few years we took what material we could get, and most of it came from the camp. The medical examinations were imperfect. Then the Indians did not come freely; we had to beg them to come. Now we can not take all who want to come, and we select from the schools. That is now the relation of the schools on the reservations to our Eastern schools. The result of all these things is that there has been a marked change in the death rate. When the mortality was so high there were seventy-two deaths out of four hundred students. During the past five years there have been but three deaths out of one hundred and thirty-five Indian students in regular attendance. There is not only this small mortality, but there is an enthusiasm among some Indians to come to the Eastern schools. The schools East and West mutually support each other. There is coming to be more and more the feeling that their work and that of the missionaries and our work is one.

Schools are needed here and there both. As the schools under the management of Dr. Dorchester shall develop on the Sioux reservation and elsewhere they will produce students with special gifts who will need the advantages of Eastern schools, who will wish the influence of the broader civilization, of which Miss Fletcher speaks. We will go on with our work, and there is sure to come a better mutual appreciation, and our Eastern work will come into the right relation with the Western.

I would like to show you letters written from people in Massachusetts, the farmers among whom our Indians have worked. "The Red Man" of Carlisle has printed many letters, showing the labor capacity of its students, who earned \$12,000 last year among the Pennsylvania farmers. And what is even more interesting are the letters from the students who have gone back. There is an intelligence and hopefulness about them that is all that we could ask. But these do not appear in the Washington papers. All we want is to be challenged. The more we are attacked the stronger we are. We are like the wall the Dutchman built which was broader than it was high, so that when it toppled over it was higher than it was before.

There is one vital point on which we have some facts and that is with reference to the homes of the Indians. It has been charged that their homes are squalid. How many of you know whether their homes are squalid? I have here a report which shows that of our one hundred and thirty-two Hampton Indians' homes seventy-eight are comfortable, many of them with several rooms and two stories; some twenty are

fairly good houses, but untidy. (This report is based on the knowledge of our teachers, some of whom have visited these homes.) Thirty are single-room log or frame cabins of varying neatness and comfort, four, perhaps nine, are squalid and wretched. This does not give a fair impression for thirty-eight of the best homes are among the Oneidas, who are well advanced. They live like white people. Of the fifty-four Sioux homes seventeen are comfortable, none having less than two rooms, except in one case a one-room home was kept absolutely clean. Eleven are fairly good, that is, they have a bedstead, a table, some chairs, and a stove. We put down twenty-three as ordinary log houses of one story with plain furniture, not nice, but by no means squalid. They correspond to the way a great many white people live. The five Omahas all live in good houses. Of the seven Winnebagoes only three had good homes. The two Stockbridge Indians had good homes and the Cherokee girl from North Carolina an excellent one. Mr. Shelton, what is the general condition of a one-room log-house?

Mr. SHELTON. A good many of our missionaries live in only one room. The cabin has two rooms but one is used for mission purposes. An Indian who has lived in a tent can live in one room more comfortably than a white man. An average room has in it a stove, a chair, a table, or sometimes a bench made of a slab with pegs for legs, and they go from this up. I remember one of our girls who came to Santee looked so hopelessly degraded that I thought nothing could be done for her. That girl is now living in a three-room house with her mother and brother. Her own room is carpeted, she has a table with a nice white cloth, lamp, books, two chairs, one an easy chair, a nice bedstead with a white spread and pillows and pillow-shams. The house with one room is the first step beyond teepee life.

General ARMSTRONG. About one-fourth of the returned Indians have built their own houses.

The resolutions which were presented in the morning were now read, as follows:

Resolved, That we gratefully appreciate the wise and broad plans of the present Commissioner of Indian Affairs, and the cordial co-operation existing between him and the various missionary and philanthropic bodies working for the civilization and elevation of Indians. We recognize the advance already made under these relations, notwithstanding the limitations and embarrassments of the office, and see in them an adjustment of the practical difficulties of the Indian situation, and would express our view that the Indian Commissioner should have for this work the largest liberty possible to secure.

Resolved, That we heartily approve of the system of universal and compulsory education of Indian youth proposed by General Morgan, Commissioner of Indian Affairs; that every effort to civilize and Christianize the red race should receive cordial aid and encouragement from Government, being subject to its inspection and in harmony with its work; and that the adult, but still child-like, Indians should have the fostering care of practical men, who shall be constantly with them to help them meet the new and great responsibilities of citizenship.

Resolved, That we send greetings to all the workers on the field for the uplifting of the Indian; that we sympathize with them in all their toils and disappointments, and rejoice in all their successes, and pray that Almighty God will be present with to comfort and sustain them in their oftentimes lonely condition.

On motion these resolutions were unanimously adopted.

Mr. McMICHAEL. The committee decided to modify the fourth resolution which was made part of our report this morning, intending, however, to preserve its spirit, which was to ask this conference to pledge itself to preserve inviolate good faith with the Indians. President Gates offered a substitute, which is acceptable and we are also influenced by the fact that Judge Strong, who has rendered such eminent service to the cause, has so earnestly expressed himself in favor of it. I would like to have that resolution read.

The resolution was read as follows:

Resolved, That this conference earnestly hopes that before the proclamation is issued announcing the acceptance by the Sioux Indians of the terms of the bill for the opening of the Sioux Reservation, legislation may be secured making clear, definite, and conclusive the construction placed by the Commissioner upon doubtful passages in the bill, that the Indians may be made legally secure in the terms to which they agreed with the commissioners; and that this may be done by law before any action is taken by the Government upon which any one could base any charge of lack of most perfect good faith with the Indians in this respect.

A private letter from Bishop Hare to Mr. Painter with reference to the Sioux lands was read.

Professor PAINTER. There were two bills passed and signed on the same day. Fearing that the Sioux bill might not get through, the substance of it was embodied in the appropriation bill. I understand that one of these bills, though I can not find that it is true, had passed the House, leaving out this provision that the agreement that the Indians asked should be ratified by Congress. It is certain that the Commission

could not make progress till they promised that the amendment suggested by the Indians should be urged on Congress for ratification. Whether it be true that they promised only so far as this, that whether the amendments were accepted by Congress or not that the agreement should stand, or whether it was simply their wish that this should be urged upon Congress as expressing their views, I think we can not honorably do less than to submit these amendments to Congress for its ratification before the proclamation shall be issued opening up the reservation to settlement. I think it is true, as the bishop has said, that the Indians do not understand our complex methods of doing business, and they suppose that what was agreed to by the commissioners would be ratified by the Government. I think that Congress should have the opportunity to act upon this, and the Commission and the friends of the Indian should have time to urge upon Congress the adoption of their amendments, for I think it is undoubtedly true that they understood it as constituting a part of the arrangement.

Senator DAWES. This is a delicate subject and ought to be handled with great care. The letter of Bishop Hare has been written under a mistake. There is no better friend of the Indian than Bishop Hare, nor would he suggest anything but the highest tone of honor and fair dealing between the Government and the Indian. If you should put into the minds of the Indian that there is some doubt whether the Government is going to deal fairly with them in this matter you make a great deal of trouble and do a great deal of injury to the Indian himself. I think you could well trust the President of the United States. I do not think that Senator Ingalls or anybody else—certainly they ought not to have—has any suspicion that the President of the United States would permit the Indians to be wronged in this matter one iota or allow an agreement that was different from what the Indians understood it. Now, the commissioners did not propose to amend this agreement. If they had they would have been obliged after it was amended to take it back to the Indians and get three-quarters of them to sign it again. They made suggestions of two characters. There were three provisions in the bill that were somewhat uncertain as to their meaning. They told the Indians what they thought they meant and put that down in writing. The Indians accepted that interpretation of the actual meaning of the bill and signed it on the faith of their interpretation. It is incumbent on us to see that the interpretation which they put upon it shall be made fast and fixed in law, and I think you can rest sure that that will be done.

There was another class of suggestions made by them. They stated to the Indians that their opinion about the real interpretation of this law would not change it; that they might be mistaken, and somebody who came after might have a different opinion, and they came here then with the intention of having that made law. They told the Indians the true meaning of this agreement. I know that the President intends that that shall be made the law. I know that those who have anything to do directly with the legislation intend that shall be made the law accompanying the proclamation. I know that those Indians came into my committee-room and told me what the commissioners told them were the provisions of the bill, and that they went to the Department and had it written into the bill, and those twenty-five Indians went away perfectly satisfied with their understanding of that meaning as it was told by the commissioners and was incorporated into the bill that was going to be submitted to Congress.

There was another thing which they wished to recommend to Congress, some additions to the provisions, which, if wise, they thought should be recommended. They told the Indians that that was not in the agreement, but they would use their influence to have those recommendations provided for. That is put in a separate bill. The other is necessary to our keeping good faith with the Indians. I have reason to know that the whole thing is going into Congress in good shape. You may be satisfied that the Government will carry out what was the spirit of that law. In my opinion the commissioners have given the correct meaning. I think that any one hereafter will say that the construction was a right one, but it might turn out different, and I know that the intention of the Interior Department, where this was written out in the bill, and the intention of the President, and of those who will have charge of it in Congress intend to enact that.

Professor PAINTER. Are we to understand that this bill of which you have spoken is necessary to carry it out as they understand it?

Senator DAWES. The first clause they consider in the agreement because the Commissioners told them that was in the agreement. That seems to be necessary. The second clause they told them was not in the agreement, but they would use their influence to have it put in. There were certain points in the bill which were uncertain and the Commissioners told them what they thought they meant. I have seen the bill myself and I know the Interior Department intends that. I had supposed it would have been before the public this morning so that you would have had the benefit of it.

Professor PAINTER. My question was whether in your estimation the passage of that bill is necessary to make valid the Indians' understanding of that agreement?

Senator DAWES. That would depend on whether the opinion of the Commissioners was accepted or whether some one who came after us would take the same view, and it is the safest way and it is in good faith to put it into a law so that no one hereafter can differ with the present Commission. That is the reason why it is necessary to put it in.

Professor PAINTER. I am satisfied with drawing out what has been said for the benefit of those who thought a wrong was about to be done, which was a mistaken view of the case, as our good friend Senator Dawes has shown us. I am glad to have it corrected before this conference, and without having an opportunity to confer with the other members of the committee I would suggest that this resolution be referred to a committee of two, who should confer with the Department and with the Committee on Indian Affairs of the Senate and take such action with reference to it as may seem best.

The resolution was so referred.

On motion the chairman was asked to appoint such a committee and Professor Painter, Judge Strong and General Whittlesey were appointed.

The conference at 5 p. m. then took a recess till 8 p. m.

NIGHT SESSION.

WEDNESDAY, January 22.

The conference met at 8 p. m., in the Calvary Baptist church, the president in the chair. Prayer was offered by Rev. Dr. Green. After a few introductory words General Fisk introduced Hon. Joseph N. Dolph, United States Senator from Oregon, who spoke as follows:

The question, What shall we do with the Indian? is one of the most important questions of the hour. The time allotted to me on this occasion will only permit a hasty glance at the subject.

The policy which the Government pursued for many years in dealing with the Indians, the policy of exclusion and of restricting their intercourse with the whites, of treating them as independent nations, keeping up their tribal relations and endeavoring to induce them by persuasion to adopt civilized habits, proved a marked failure, and did not produce any considerable advance of the tribes towards civilization. In the mean time the situation so changed as to render the adoption of a different policy a necessity, and that policy is gradually producing results which justify its continuance.

We have no longer any considerable region to which the Indians can be removed beyond the settlements. The Indian reservations are already in the way of the march of civilization. Every year some of them are being diminished in area and all must soon be thrown open to settlement and brought under cultivation. When America was discovered, scattered over the continent were many distinct tribes, organized into bodies politic, having radically distinct languages and mythologies and diverse institutions and occupations. Some were hunters, others fishermen, and others followed agriculture in a feeble way; and their tools were of the most primitive kind.

I am not disposed to agree with those who believe that their number has not decreased since America was discovered; but at all events their number was out of all proportion to the immense territory they occupied. A continent, with its vast resources, its great wealth of mines, forests, and soil lay uncultivated, undeveloped, and largely unoccupied, a waste, a wilderness, waiting for the hand of intelligent industry to bring forth its treasures for the use of man.

What has followed upon this continent in the struggle between civilized and savage life was inevitable. The civilization which has swept like a great wave across the continent from Plymouth Rock and Jamestown, converting the wilderness, where there was then no touch of enterprise or trace of civilization, where hostile bands of Indians were always upon the war-path, where the savage yell waked many a scene of night, and where the flames of torture blazed to mark each victory, into civilized country filled with the homes of cultivated and intelligent people, was impelled by a law as imperative as that which sustains and controls this planet upon which we live and impels it onward in its annual course around the sun. That law still exerts its force. There is no longer any room upon this continent for a savage people who live by the chase or seek their food supply with spear and net.

While the room for the Indian is decreasing the Indian population is increasing. The Indian of the past no longer exists. He no longer roams at will, but is virtually a prisoner upon reservations of limited area. The chase, owing to the disappearance of game and the diminished area of his hunting grounds, no longer affords him a living and he is supported largely by the bounty of the Government, the tendency of which is to make him idle and improvident. He is not permitted to make war upon the tribes of his own race and the whites have become so numerous and are so well

prepared to take summary vengeance upon him as to make war upon them no longer possible.

What is to be done with him? He is incapable of making a living in his present condition. The Government can not always support him in idleness. He must disappear in the unequal struggle or be elevated in the sphere of being until he is capable of supporting himself. How is this elevation to be accomplished? In a large measure by educating the rising generation. This must be by means of industrial schools, in which they shall not only receive mental and moral instruction and training, but be inducted into the habits of civilized life and taught to do the things necessary to enable him to live by the cultivation of the soil and other useful and civilized occupations.

We should make no mistake as to the character of instruction provided for the Indian. The course of education provided must be adapted to his circumstances and necessities. It will embrace many things which the children of white parents in this country learn at home and in which they do not need special instruction at school. It will necessarily, as a rule, not include some things which the children of civilized parents are properly taught at school.

We must not be impatient at results; too much must not be expected of the Indian. Some one has said if you would thoroughly reform a man you must begin with his grandfather. In other words, that all true education must be organic and so thoroughbred as to become hereditary. If this is true of any people it is true of the Indian. And yet the aptitude of the Indian child to learn and the readiness with which he adopts habits of industry are truly surprising. I had the pleasure of seeing the work of some of the Indian boys and girls at the industrial school at Forest Grove, Oregon, now the Salem School, some years ago, and it was a revelation to me.

The school had not then been in operation many years; but I learned that the Indian boys had done much of the carpenter work in erecting the school buildings, had made most of their furniture, were making their own boots and shoes, were cultivating a farm and raising most of their vegetables, were making a surprising advancement in their studies and publishing a newspaper; and that the girls made the clothing for the boys and themselves, did their own cooking, were making like progress in their studies, and some of them were quite proficient in music. Of course these schools, until the Indians have become absorbed in the white population, must be supported by the Government, and the appropriations for them should, on principles of humanity, self-interest, and economy, be as liberal as the necessities of the case require.

But something more is needed than industrial schools and education of the young to secure the real elevation of the Indians. It is claimed, and is no doubt true to a considerable extent, that most of the Indian boys and girls educated in the industrial school who go back to their tribes relapse into the habits of the tribes. The remedy for this must be looked for in marriages between the educated members of the tribes and the breaking down of the tribal relations and customs, in the allotment of lands in severalty, and the encouragement of individual ownership of property and in the creation of civilized homes; in short, in the exchange of the wigwam and the common stock-range for the farm with its fenced fields of growing grain, its orchards and garden and comfortable cottage.

The policy of the Government towards the Indians should be determined independently of any sentimental consideration. If the Indians did not at the time receive a fair compensation for the surrender of their claim to the soil, most of the existing tribes have long since, in appropriations made for their benefit, and are likely to be paid many times over in the future. The wrongs perpetrated on either side can not, in dealing with this great philanthropic and practical question, be either remedied or punished. The question is one for the law-maker as well as for the philanthropist, and should be determined by what appears to be best for the interests of the whole people, Indians and whites.

I have given considerable attention to the question of the true relations of the Government to the Indians, and I have arrived at certain conclusions which will not, at this time, be generally accepted. This relation appears to be analogous to that of guardian and ward. We have assumed control of the person and property of the Indians, a control entirely inconsistent with the theory with which we have until recently dealt with them. So far as we still require their consent to the disposition of the reservations for their benefit, I consider it largely a farce, a disadvantage to the Indian, and a hindrance to the Government in promoting their welfare. If we wait for the Indian to voluntarily adopt civilized habits and become industrious, thrifty, and educated, we will wait in vain. There is no persuasion but the persuasion of force; there is no inducement but the inducement of necessity, which will overcome his inertia. It would be an everlasting disgrace to us as a nation if we should deal with the Indian otherwise than upon principles of justice and humanity, and we are bound in the exercise of the control over his person and property which

we have assumed, and which we assumed through necessity, to act in such a manner as will best promote his interests.

In accordance with this theory the Government should adopt that policy which promises the best results to him and prosecute it if required with such compulsion as shall be necessary to make it successful. Attendance of the Indian youth of suitable age upon the Government schools should be made compulsory. Lands should be allotted in severalty to the Indians upon the reservations and the ownership of private property should be encouraged. The Indians should be encouraged, and if necessary required, to cultivate their allotments of land that their property may be made productive and the Government relieved as far as possible of their support. Liberal aid should be rendered by the Government in placing their allotments under cultivation and converting them into comfortable homes. The Indians should be subject to the laws of the States or Territories in which they live and taught that such laws, and not the customs of their tribes, are to govern them in the future. While they should be prevented from improvidently disposing of their lands and becoming paupers, dependent upon the bounty of the Government, they should so far as possible be left to learn by contact with the whites the duties and obligations of civilized life.

I think I should not on such an occasion as this pass from this subject without suggesting that there is something required for the elevation of the Indians in the scale of humanity that does not fall within the province of Government instruction. The end of all learning, the aim of all education, should include something higher than the fitting of man to successfully struggle for existence and to provide for his natural wants. It should be in part to develop his moral being and to enable him to regain that which was lost in the Garden of Eden, to know God aright, and out of that knowledge to love Him, to imitate Him, and be like Him. The Christian men and women of this country are called upon to supplement the instruction of the Government schools with moral and religious instruction for the Indian. The Christian denominations have entered nobly upon this work. I speak more particularly concerning the Northwest, with which I am better acquainted. The Presbyterian mission schools and other denominational schools among the Indians of Alaska and the Northwest have accomplished a wonderful work.

I have mentioned the fact that I was surprised at the results of educating the Indians at the Forest Grove School, but a greater surprise was in store for me. Four years ago I visited Sitka, Alaska. Our steamer lay at the wharf over Sunday, and I was invited to visit the Sunday-school of the Presbyterian mission school of that place. In company with quite a number of the passengers, among whom was a noted evangelist, the Rev. Mr. Graves, I visited the school and witnessed a scene the impression of which will never be effaced from my memory. There were probably a hundred Indians present, men, women, and children. The lesson was expounded by the superintendent, interpreted by a native interpreter, and then followed a prayer and then speaking, some speaking in English, some in the native tongue. There was no backwardness, no loss of time; each one seemed anxious to take part in the exercises. The speeches and prayers were bristling with ideas, clothed in good language, and we, the visitors, became intensely interested, caught the spirit of the meeting, and felt that these dusky sons and daughters of Alaska were talking the universal language of God's children and that God was there.

If any one of us had doubted before that time as to the genuineness of the results claimed for the religious instruction of these Indians we became convinced by what we saw and heard that a great work was being done there for Him who is no respecter of persons, and who has made of one blood all the nations of the earth.

General Fisk then introduced Hon. G. C. Moody, United States Senator from South Dakota, who had lived for twenty-five years as a neighbor to these Indian tribes.

Senator MOODY. The time has now arrived when the old notion of dealing with the Indian must be discarded. The very subject on which I am asked to speak this evening shows that there has come a serious change in the condition of the red man of this country, a change for the better for him as well as for the white man. There is no longer any opportunity to *preach* philanthropy and to *do* gross injustice. No longer can the philanthropists of the eastern country push the Indian west to get him out of their way, and then send missionaries to educate and civilize him. The Indian is now surrounded by the white race. There is but one course open to him. He must become absorbed into the population of the State and community in which he lives and become a citizen, clothed with all the rights and authority and all the duties of any other citizen. What are you going to do with him? You have attempted to keep him in idleness upon reservations. You have driven him into the wilderness to get rid of him. You can do that no longer because no wilderness exists. You can not keep the Indians in idleness on reservations without making of them a degraded, despised, and worthless race. Labor is absolutely essential to human beings. When a considerable portion of mankind can live without labor that portion becomes worse than the animals. And they must have education which will

fit them to labor intelligently. If the Indian is to be absorbed into the population of the State and becomes a citizen he must be prepared for it. That is not difficult. The essential thing to accomplish it is to teach him to labor and the value of labor. In other words, treat them as you would white men. Teach them the benefits of individual ownership of property.

I have only the acquaintance of the Sioux Nation of Indians; they are inhabitants of my State. They number something over 25,000. We can not drive them from the limits of the State. They must remain there. They must become electors of the State. They must have all the rights and duties of other citizens of the State. Now, how can it be done? By keeping them on reservations with the tribal relations still existing and feed and clothe them in idleness? No. You and I would not do three days' work in three hundred and sixty-five if the Government would feed and clothe us and our wives and our little ones and furnish us with houses without our performing one hour of labor. White men generally prefer to live, if they can, without labor, and so does the Indian. The Sioux will labor cheerfully if the proper inducements are held out. They readily learn the benefit of individual proprietorship of property. Communism leads always to a lower degree of civilization; if not to savagery. It is the individual ownership of property that has made the American people what they are to-day. It is the ownership of the home that has made the American people the greatest people on the face of the earth, and the most enlightened. Educate the Indian to understand that it is valuable for him to own the land in person; that it is valuable for him to own the stock, the tools, the implements that he has in his possession, and you implant in his bosom a selfishness that induces him to push forward and grow. Where the property exists in the tribe he cares little for it. The Sioux Indians can be made to progress with wonderful rapidity. There is no more enterprising, no braver, broader, more intelligent race on the face of this globe than these Indians. They have for generations attained their support through their own enterprise. They are occupying country that they have conquered quite recently, comparatively. They are occupying a reservation which occupies more square miles than the whole State of Indiana. It is of no value to them as it is managed. Within a few years some of them have cultivated the soil.

There is one band upon an old reservation that has not been hostile for many years; not within the memory of the frontiersman. That band has improved because in an early day they were taught the value of land in individual possession. It was not easy to start them on the road to civilization. The Government built houses for them. They moved their tepees up close beside the Government houses and kept their ponies in the houses. But fortunately for the progress of civilization there came one of the historic blizzards that tore down their tepees and the Indians took shelter in the houses with their ponies. When the storm was over part of them moved the ponies out and they themselves remained. Seeing the benefits that accrued to them some of the others moved their ponies out and went into the houses and so gradually they became occupants of houses. That was only a few years ago. The next move was to get them to wear white man's clothing, and now they dress as nicely and appear as well as white people in the same condition of life. Schools have been established among them for years and many of their young men and women have been educated, and they do a great deal of labor for themselves. Their lands are allotted to them, but they do not do all the labor on them. The Government still supplies them with laborers. But every able-bodied man and woman ought to be put to work. They will work if they are paid for it. I have had hundreds of them working for me and I never found one who was not glad to work if he was paid for his labor. They do not have the means of calculation that the white man has and want to be paid every day. But they are honest and work cheerfully. If this great Government, instead of keeping them all in idleness, had employed this money which has been expended for rations, in hiring these people and paid them for their labor and then sold them these necessities for the money, they would have been years and years in advance of what they now are. So long as they are kept in idleness they will not advance to any considerable extent. Ordinary education is essential to their rapid advancement. No one would question that. No portion of the American people can remain ignorant and be in good condition. The American Indian might have been educated years ago. What difficulty is there about it? They are as intelligent as any people on the face of the earth, and they learn very rapidly. A great many among the Sioux can speak English. They dislike to do it in the presence of the white man, but they understand it. There are a few old coffee-coolers, moss-backed Indians, that hang back in the traces when the rest are trying to draw the bands along, just as you find in white communities.

The time has come when the Indian youth should be educated where they can be at home, where they can go daily from home to school, and for this reason. The tribe itself is becoming daily educated by the fact of the children going to school. The general status of the tribe is raised by the education of the children. Many times the older members of the family become desirous of acquiring such an educa-

tion as is given to the children. They become accustomed to the white man's way, and the child is no longer a subject of ridicule. When children were taken to the East and brought back they were subject to ridicule in the tribe. They were said to have adopted the white man's ways. When a poor girl was educated in the East and learned some of the essentials of refinement, it was the very quintessence of cruelty to put her back into the band at all. When they are educated at home it becomes a popular thing, and if you put in force a compulsory law it will have still more effect. Such a law is absolutely essential.

Of course these people can not be made fit for civilization in a week or a year, and they *never* can be made fit for it so long as they are fed and clothed by the Government and allowed to live in idleness. There never was any ground for the theory that those Indians were owners of the soil.

The Sioux Indians once claimed jurisdiction over as much land as is comprised in all New England, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Michigan, Illinois, and Wisconsin. If you asked one of the chiefs where his land was, he would sweep his hand towards the horizon, implying that there was no limit except the limit of human vision. When finally, against their protests, they were settled on a region larger than Indiana they were allowed what did not belong to them in any sense of the term. Where did they get that land? They captured it quite recently from the Crows. They held it only by right of conquest. The theory which gives them three or four thousand acres of land apiece is all wrong. The Indian is entitled to be treated like a white man, no better and no worse. He is therefore entitled to one hundred and sixty acres, and should have it; and that is enough. It is a detriment to him to give him more. Then money should be expended to teach him habits of industry. It is just as easy to institute a system of employment as it is to issue rations. The idea of giving the Indians thousands of heads of cattle, for the people surrounding them to speculate on, and of giving them horses and carriages is absurd. The Government gave old Red Cloud six hundred dollars for horses and carriages. What did the old coffee-cooler, "big Indian man," have that for? How did he earn it? If the Indians had been treated as white men are treated, they would have been in the same condition as the white man to-day. There are as ignorant races coming to this country as the Indian, and not half as capable of learning and civilization. It is not philanthropy, it is policy towards these Indians which should lead us to see that they are developing as good citizens.

The efforts of philanthropy amount to but a drop in the bucket. The Sioux Indians have progressed because they have seen what the white men have been doing, and have profited by the example. What we desire and what is essential is that speedily those Indians shall be put on lands to which the title shall be guaranteed; they shall have employment and be paid for their labor, and that their children shall be educated. There is no danger of their starving if you treat them as you would treat a community of white men. They will earn their living if you give them a chance, and they will be better for having earned it.

General Fisk. This is the American idea: to make a man and then let him be. We have two members of the Sioux tribe with us, fellow-citizens of Senator Moody. One of them, Harry Kingman, has had rather limited advantages. He will speak to us in his own language, and what he says will be interpreted by his friend.

HARRY KINGMAN. When I was about five or six years old my father was killed in Custer's massacre. I came to Cheyenne Agency, and I did not know anything about school until I was seventeen. My brother advised me to go to school and learn the English language; but he told me not to go unless I wanted. I thought it over all the morning, and made up my mind to go in the afternoon. I went to school one year, but I never thought about my studies; I wanted to play all the time. I left before I learned anything. One day my mother and sister told me not to go to school any more. But I was thinking over the subject pretty carefully and began to want to go to school again. So I told my parents I would go again, and when the people came for boys for Hampton I came with them. My coming here was hard, but I now realize why I came. My days at Hampton have opened my eyes. As I look back and think over the ways of my fathers and mothers I feel sorry for them, and I think that it would have been better if they had been brought up in this way. I have been in Hampton two years and like it very well, although there are a great many rules and we are not used to rules, but I try to obey them. I came to learn, and I am happy to say to the kind friends that we are growing stronger and more successful. I want to say something about the Eastern and agency schools. We learn some things at the agency schools, but not very much. In the Eastern schools we learn a great many instructive things, and that is the reason why we think the Eastern school is better than the Western. In the mission schools we learn many more good things than in the agency schools. (Continuing in English.) My friends, I can not speak English very well, but I want to say a few words. I know what I can do when I get home. I will help my peoples because they do not know anything about this good work. I am glad the white people help us Indians.

Lieutenant PATTY. Nobody told me what I am going to say. General Armstrong does not know what I am going to say. When the white men came across the ocean to this country some came to Christianize the Indians. But they commenced it in the wrong way. They used the gun instead of the Bible.

It has been said of returned students they despise their parents. Before we came to these Eastern schools we loved our parents. While we are in the East we learn more than people think. We learn from the Bible, and it teaches us to honor our fathers and mothers, and so when we go back we love them better than when we started.

I will tell you something about how I got my education. I first went to mission school in the camp and then to the Government school at the agency. We learned how to read and write in the Indian language in the mission school at that time. But we are learning the ways of the white people, and we shall try to advance the condition of our race. Many of the Indian ministers were educated by the missionaries. They have done a great deal of good to the Indian. The Government schools at the agencies are where we prepare for schools at the East. After being at the agency school two years I desired to come and see the schools where I could get a better education, but my mother would not let me come. I tried twice to come, but she would not let me. As I grew older I thought I was old enough to take care of myself, so I started to go to school in the East without telling her. I went to training-school in Indiana, where I learned to work. We worked half a day and went to school half a day. This school was got up by a Quaker of Philadelphia for white, colored, and Indian children. The Indians that were there then are all scattered in the West, doing good in various ways or have gone to higher schools. After going to this school I went home and worked at the agency. I could not help my people very much with what education I had, so I asked General Armstrong, and he has given me a chance to prepare myself to help my people. Some of my people are trying to climb the ladder of civilization and Christianity, but we can not climb this ladder without your aid. God has given you power to do things that we can not do, so we look to you for instruction and help. I am very thankful that some of the white people have taken an interest in us. We do not ask you to help us all the time, but to start us up the right path. One way you can help us is to help the Eastern schools and to get good schools on the reservations. The Indians that have been educated in the East have gone back and have done good work among our people. That is what I intend to do. Some think it is better to stay among the white people, but I think we ought to go back to our people and teach them what we have learned, and in that way I think we shall soon civilize them.

The Dawes bill has opened a way for us to make citizens of ourselves. Long ago the Indians used to roam about the country with bows and arrows, hunting; but the buffaloes are all gone, and now the people are taking to farm implements instead of bows and arrows. A great many have taken allotments, and are doing very well. They have sold a part of their reservation to the Government. I hope Government will deal fairly with us this time. Some of them did not want to sign the bill because the Government did not give what it promised to give in former treaties. The old Indians are beginning to see that education is a good thing. They are anxious to have their children go to school. Some of them came east to ask for good schools on the reservations. The Government promised to give them good schools, and it is trying to build good schools now. Some of them came down to Hampton and visited our school. They said the work was very good. The only objection was about the climate. Some men say that Indians die like sheep when they go home. That was in the first part of the work at Hampton. They took Indians then from the camp. When they got back again there was no one to take care of them and they died. But now a great many come and ask to go to the school, and there has been a great improvement in the health. Sometimes the Indian boys do not take care of themselves as they ought to and they die; but it is not the fault of the teachers; it is their own fault.

We are taken care of at Hampton better than we are at home. When we go home our parents live in wretchedness, as somebody called it, and we do not like to go back to this way of living; but we do not despise our parents. We love them just the same, and we honor them; but we do know more than when we started, and so we are trying to bring them up out of their darkness. When I was in the meeting this morning I learned a great many things that encouraged me to go on in my school and work for my people. I often heard of these friends, but I never saw before how interested they were in this work for our people. I shall try hard to learn all I can, and go back to my people and lead them in the path of civilization.

General FISK. I am sure that Senator Moody is not ashamed of his fellow-citizens, the Sioux. We are all proud of the three citizens from Dakota.

General Armstrong was asked to speak. He responded in a brief speech, in which he took up the same points that he had touched on in the morning and a report of which has been already given. In reference to industry he said:

Senator Moody gave the root of the whole trouble in the fact that the Indians are not compelled to work. The system of giving rations has been like a mill-stone about their necks. It is a wonder that they have survived it as well as they have. Major Anderson at one time saved \$6,000 from the rations of the Crows to encourage them to seed the land, but the law forbade its application. There seems to me a possible way of modifying this ration system that will make it lift up instead of press down. Work is a great educator.

The following paper was then read by Commissioner Morgan:

INDIAN EDUCATION.

The system of Indian education which has gradually grown up during the last few years under the fostering care of the National Government embraces numerous day schools, reservation boarding schools, and industrial training schools, situated remote from the reservations. Last year there was a total enrollment of 15,784 pupils, with an average attendance of 11,552.

The present work of the Government consists in improving these various schools, repairing and enlarging the buildings, furnishing better equipments, building new buildings where required, establishing new industries, grading the course of studies, and bringing the schools into organic relationship and in increasing the efficiency of the school employes. The schools are subjected to a more rigid inspection than ever before, and many evils are being eradicated.

In order that they may be adapted to provide the special kind of training which the peculiar exigencies of Indian life demand, and with special reference to preparing Indian youth to become self-supporting, intelligent American citizens, special stress is laid upon the following features:

First. The one primary consideration which lies at the basis of any effort to accomplish this end is some form of industrial training by which the Indian youth shall become not only accustomed to labor, but shall enter with zest into all forms of industrial occupation. Girls are trained in all the simple duties of the housewife, including cooking, laundry work, sewing, cutting and fitting garments, dairy work, the care of milk and making butter, and such other duties as pertain to the keeping of a home.

As far as it is practicable boys are taught such duties as they can best perform about the house, including the care of their own rooms, and are taught also farming, the care of stock, milking of cows, and such other occupations as are connected with country home life. Some of them are instructed in the various trades, including those of the carpenter, wheelwright, blacksmith, tailor, shoemaker, harness-maker, tinsmith, printer, etc.

The chief thought in all this is that the boys and girls may have thoroughly enwrought into their minds the idea of the dignity of labor, and that they shall be led to feel that honest toil of any character is honorable, and that there is nothing more demoralizing than a life of idleness.

By a system of wage-earning they are taught the value of money and the importance of thrift, economy, and wise discretion in the use of money. Their earnings brought in in cash this year at Carlisle, \$12,000.

The system of outing, which is gradually being extended wherever the circumstances are favorable, brings the Indian pupils into immediate relationship with white families, inures them to steady and continuous labor, develops habits of industry, awakens a desire for property and for homes of their own, and makes it possible for those who desire it to secure steady, healthful, remunerative employment among civilized people, which will insure to them respect and a comfortable self-support.

Second. In order to break through the crust of communism, with its crushing conservatism, holding all under its influence within the tribe and making progress well-nigh impossible, it is absolutely essential that there should be developed in as large a number of individual Indians as possible a spirit of absolute independence. They must be led to form their own opinions, to think absolutely for themselves, to choose their own career, and to enter upon their chosen path in absolute fearlessness, to be able to maintain themselves in their course in spite of ridicule and social ostracism. This is no easy thing for anybody to do. It is especially difficult for those in whom the spirit of independence has never been called into exercise.

To educate a few to the point of independent action will accomplish but little, because the temptation is for the few to be either overwhelmed by the conservatism of the many or for them to be incorporated into the controlling aristocracy, where their increased culture, instead of becoming a means of developing their independence and of shattering the tribal relation and all that it involves, is liable to become simply an engine of self-aggrandizement, and may be used for still further perpetuating the very evils which it was designed to correct.

By educating to independent self-assertion a large number of Indian boys and girls, a two-fold result is reached. Public sentiment is thereby reached and brought

onto the side of progress, and, what is still more important, perhaps, it becomes impossible for the many to be enrolled in the governing aristocracy, or for any one man or group of men, however determined, to subject to their will the will of the multitude.

Each such educated Indian becomes a leader and center of influence and a disintegrating force. The larger the number of such centers and the higher the grade of independence, the sooner will the old order be forced to give way and the more rapid will be the progress of the mass towards a higher civilization.

The methods of instruction in the schools, the books that are read, and all the influences that are brought to bear in the formation of character, should tend towards the development of individualism and toward the destruction of all that is bad which is peculiar to the tribal or communistic idea.

In other words, the idea of individual responsibility which is inherent in the notion of liberty and is so fundamental in the republican form of government, must be emphasized in the education of the Indians, in order to overcome the opposite and antagonistic notion which for generations has prevailed among them, that the tribe is everything and the individual nothing; that the individual finds his happiness and prosperity by sinking himself into the common life; that any effort to break away from the common life and to assert proprietary rights to property or individual choice in occupation or mode of living, or the rights of conscience in matters of religion, is to be looked upon not only with suspicion and with distrust, but with absolute disfavor.

The system of schools established by a republican government designed for the training of the youth for the duties of citizenship in the democracy, should train the Indians, not as Indians, but as men and women. Any other system is radically and fatally defective.

Third. Indian youth, like any other class of children, should be educated to the idea that they are Americans, having the same rights and privileges as other Americans and sharing with others in the duties and burdens of citizenship. To this end they should be taught to love the American flag as the symbol of liberty and the banner of duty. Orders have been issued for the display of the American flag in every Indian school. Instructions have also been given for the proper observance of Washington's birthday, Decoration Day, the Fourth of July, and other holidays, with a view of inculcating in the young Indian mind a fervent patriotism. They are to be taught that this is their native land—their home—that the Government is their friend and protector; that they owe allegiance to the Republic; that they are to respect all constituted political authority, national, State, county, and municipal; that they are to be taxed, work roads, and bear whatever burdens are incident to citizenship.

They should be instructed as to the form of government under which they live and be made acquainted with the simple elements of the Constitution; with the various officers, national, State, and local, and their several duties. In short, they are to receive such instruction as will most easily facilitate the transition now so rapidly going on, by virtue of which they cease to be a peculiar people, separated from their neighbors by race, tradition, religion, and social habits, and become, as all other people among us are so rapidly becoming assimilated into the national life. They are to substitute the nation for the tribe, and patriotism is to enter and take the place in their thoughts and affections of those traditional affections for their tribal and provincial history.

Fourth. While it is not the province of the Government, as such, to teach religion or to inculcate the dogmas of any particular church, and while it would be a violation of the spirit and letter of the Constitution to undertake to establish any form of religion to which even Indians would be forced against their conscience and their choice to conform, nevertheless it is conceded by all thoughtful people that in this transition period, while the Indians are throwing off their barbarism and are assuming the habits of civilization, it is of the highest importance for them and for all concerned that they, in abandoning their superstitions, should not become atheistic and godless.

It is believed that those common truths of Christianity, which are accepted and professed by all religious denominations, and that common code of morality which is acknowledged by all, which includes integrity, fidelity to duty, personal purity, self-respect, and a conscientious regard for the rights of others, which lies at the basis of individual habits and of all social organization, and which is absolutely essential for the proper discharge of the duties of citizenship, should be taught both by precept and example to all Indian youth in every Government school.

Closely connected with this matter of moral instruction is that of the care of the health. Indians have long suffered from the malpractice of the so-called medicine men, from the ignorance of parents and others having the care of young children, from a total disregard of the ordinary laws of hygiene, and especially from the excessive use of intoxicating drinks, and from irregular habits of eating and drinking.

To remedy these evils so far as it is practicable, especial attention is being given to these matters in the schools, and the physicians connected therewith are required not only to supervise the sanitary habits of the pupils, but to give stated lectures on the effects of alcohol and narcotics on the human system, on the preparation and serving of food, and on the proper care of the health with special reference to the care of the young and sick, the aged and the infirm.

If it be true that what we desire to have appear in the life of the people should first be inculcated in the schools, it would seem to be simply a truism to assert that the system of schools properly organized, conscientiously and vigorously administered, which shall embrace within its beneficent influences all the available Indian youth of school age, will, in a very few years, prepare for useful, honorable American citizenship those whose parents and ancestors have been the cause of so much perplexity to us as a people, and have involved us as well as themselves in such unhappy, not to say disgraceful, operations.

It is a cause of sincere congratulation to all who are interested in this great problem, that the schools now in operation are so well attended, that the pupils are making such steady progress, that the Indians so generally desire increased educational facilities, and that there is so wide-spread public interest in the matter, and so generous a feeling regarding it by those who have it in their power to extend and perfect the system, until it shall do for the Indians what the public school system of the States is doing for all other peoples.

The conference adjourned at 10 p. m. *sine die*.

LIST OF OFFICERS CONNECTED WITH THE UNITED STATES INDIAN SERVICE, INCLUDING AGENTS, INSPECTORS, AND SPECIAL AGENTS, ALSO ADDRESSES OF MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS.

[Corrected to October 19, 1889.]

T. J. MORGAN, Commissioner Langham, corner Fourteenth and H streets.
R. V. BELT, Assistant Commissioner..... 1314 Tenth street, northwest.

CHIEFS OF DIVISIONS.

Finance—EDMUND S. WOOG 400 Maple avenue, Le Droit Park.
Accounts—SAMUEL M. YEATMAN 511 Third street, northwest.
Land—CHARLES A. MAXWELL 612 Q street, northwest.
Education—THOMAS W. BLACKBURN 834 Thirteenth street, northwest.
Files—GEORGE H. HOLTZMAN 920 R street, northwest.
Depredations—WILLIAM C. SHELLY 224 Third street, southeast.
Miscellaneous—M. S. COOK, *Stenographer, in charge*.. 1330 Twelfth street, northwest.

SUPERINTENDENT OF INDIAN SCHOOLS.

Dr. DANIEL DORCHESTER..... of Boston, Mass.

SPECIAL AGENTS.

GEORGE W. GORDON of Memphis, Tenn.
ROBERT S. GARDNER of Clarksburgh, W. Va.
GEORGE P. LITCHFIELD of Salem, Oregon.
GEORGE W. PARKER of Boscobel, Wis.
FRANK D. LEWIS of Pomona, Cal.

INSPECTORS.

FRANK C. ARMSTRONG of New Orleans, La.
WILLIAM W. JUNKIN of Fairfield, Iowa.
JAMES H. CISNEY of Warsaw, Ind.
ARTHUR M. TINKER of North Adams, Mass.
BENJAMIN H. MILLER of Sandy Spring, Md.

List of Indian agencies and agents, with post-office and telegraphic addresses.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet	Montana	J. B. Catlin	Piegan P. O., Chouteau County, Mont.	Chouteau, Chouteau County, Mont.
Cheyenne River	South Dakota	Charles E. McChesney	Fort Bennett, S. Dak.	Fort Sully, S. Dak.
Cheyenne and Arapahoe	Indian Territory	Charles F. Ashley	Darlington, Ind. T.	Fort Reno, Ind. T.
Colorado River	Arizona	Henry George	Parker, Yuma County, Ariz.	Yuma, Ariz.
Colville	Washington	Hal J. Cole	Fort Spokane, Wash.	Fort Spokane, via Spokane Falls, Wash.
Crow Creek and Lower Brulé	South Dakota	William W. Anderson	Crow Creek, Buffalo County, S. Dak.	Crow Creek, via Chamberlain, S. Dak.
Crow	Montana	M. P. Wyman	Crow Agency, Mont.	Fort Custer, Mont.
Devil's Lake	North Dakota	John W. Gramsie	Fort Totten, Benton County, N. Dak.	Fort Totten, N. Dak.
Eastern Cherokee	North Carolina	James Elythe	Cherokee, Swain County, N. C.	Cherokee, Swain County, N. C.
Flathead	Montana	Peter Ronan	Arlee, Missoula County, Mont.	Arlee, Mont.
Fort Berthold	North Dakota	John S. Murphy	Fort Berthold, Garfield County, N. Dak.	Bismarck, N. Dak.
Fort Belknap	Montana	Archer O. Simons	Belknap, Chouteau County, Mont.	Chinook Station, St. P., Minneapolis and Mani- toba R. R.
Fort Hall	Idaho	Stanton G. Fisher	Ross Fork, Bingham County, Idaho.	Pocatello, Idaho.
Fort Peck	Montana	C. E. A. Scohey	Poplar Creek, Mont.	Poplar Station, Mont.
Grande Ronde	Oregon	Thomas N. Faulconer	Grande Ronde, Polk County, Oregon.	Sheridan, Yamhill County, Oregon.
Green Bay	Wisconsin	Thomas Jennings	Keshena, Shawano County, Wis.	Shawano, Wis.
Kiowa	Indian Territory	Charles E. Adams	Anadarko, Ind. T.	Anadarko, Ind. T.
Klamath	Oregon	Elieha L. Applegate	Klamath Agency, Klamath County, Oregon.	Fort Klamath, Klamath County, Oregon.
Lemhi	Idaho	J. M. Needham	Lemhi Agency, Lemhi County, Idaho.	Red Rock, Mont.
La Poudre	Wisconsin	M. A. Leamy	Ashland, Wis.	Ashland, Wis.
Mescalero	New Mexico	Joseph F. Bennett	Mescalero, Doña Ana County, N. Mex.	Fort Stanton, N. Mex., via Lava Station.
Mission Tule River (con- solidated) embracing Hoopa Valley	California	Horatio N. Rust	Colton, Cal.	Colton, Cal.
Navajo	New Mexico	Charles E. Vandever	Gallup, N. Mex.	Gallup, N. Mex.
Neah Bay	Washington	J. P. McGlinn	Neah Bay, Clallam County, Wash.	Neah Bay, Wash.
Nevada	Nevada	Samuel S. Sears	Wadsworth, Washoe County, Nev.	Wadsworth, Nev.
New York	New York	Timothy W. Jackson	Akron, Erie County, N. Y.	Akron, N. Y.
Idaho	Idaho	Warren D. Robbins	Nez Percés Agency, Idaho, via Lewiston, Idaho.	Walla Walla, Wash.
Puyallup (consolidated)	Washington	Edwio Ellis	Tacoma, Wash.	Tacoma, Wash.
Omaha and Winnebago	Nebraska	Robert H. Ashley	Winnebago, Dakota County, Nebr.	Dakota City, Nebr.
Osage	Indian Territory	Laban J. Miles	Pawhuska, Ind. T.	Egin, Chautauqua County, Kans.
Pima	Arizona	Cornelius W. Crouse	Sacaton, Pinal County, Ariz.	Casa Grande, Ariz.
Pine Ridge	South Dakota	Hugh D. Gallagher	Pine Ridge Agency, Shannon County, S. Dak.	Pine Ridge Agency, via Rushville, Nebr.
Ponca, Pawnee, Otoe, and Oakland	Indian Territory	David J. M. Wood	Ponca, Ind. T.	Ponca, Ind. T.
Pottawatomie and Great Nemaha	Kansas	John Blair	Hoyt, Jackson County, Kans.	Hoyt, Jackson County, Kans.
Pueblo	New Mexico	William P. McClure	Santa Fé, N. Mex.	Santa Fé, N. Mex.
Quapaw	Indian Territory	Thomas J. Moore	Seneca, Newton County, Mo.	Seneca, Newton County, Mo.
Round Valley	California	Charles H. Yates	Covelo, Mendocino County, Cal.	Ukiah, Mendocino County, Cal.
Rosebud	South Dakota	J. George Wright	Rosebud Agency, S. Dak.	Rosebud Agency, S. Dak., via Valentine, Nebr.
San Carlos	Arizona	John L. Bullis, Capt. U. S. A.	San Carlos Agency, Ariz.	San Carlos Agency, via Wilcox, Ariz.

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses.

School.	State or Territory.	Superintendent.	Post-office address.	Telegraphic Address.
Southern Ute and Jicarilla	Colorado.....	Charles A. Bartholomew	Ignacio, La Plata County, Colo.	Ignacio, Colo.
Sisseton	South Dakota.....	William McKusick	Sisseton Agency, Roberts County, S. Dak.	Brown's Valley, Minn.
Standing Rock	North Dakota.....	James McLaughlin	Standing Rock Agency, Fort Yates, N. Dak.	Fort Yates, N. Dak.
Sac and Fox	Indian Territory	Samuel L. Patrick	Sac and Fox Agency, Ind. T.	Sac and Fox Agency, via Sapulpa, Ind. T.
Do	Iowa.....	Enos Gheen	Tama City, Tama County, Iowa.	Tama City, Iowa.
Santee	Nebraska.....	Charles Hill	Santee Agency, Knox County, Nebr.	Springfield, Bon Homme County, S. Dak.
Siletz	Oregon.....	T. J. Buford	Toledo, Benton County, Oregon	Fort Washakie, Wyo.
Shoshone	Wyoming.....	John Foster	Shoshone Agency, Fremont County, Wyo.	Rosebud, Mont.
Tongue River	Montana.....	Robert L. Upshaw	Lame Deer, Custer County, Mont.	Seattle, King County, Wash.
Tulalip	Washington.....	Wilson H. Talbot	Tulalip, Snohomish County, Wash.	Pendleton, Oregon.
Umatilla	Oregon.....	Lee Moorhouse	Pendleton, Umatilla County, Oregon	Muskogee, Ind. T.
Union	Indian Territory	Leo E. Bennett	Muskogee, Ind. T.	Fort Duchesne, via Price, Utah.
Utah and Ouray	Utah.....	Timothy A. Byrnes	White Rocks, Uintah County, Utah.	Detroit, Minn.
White Earth	Minnesota.....	B. P. Shuler	White Earth, Becker County, Minn.	Tuscarora, Elko County, Nev.
Western Shoshone	Nevada.....	William I. Plumb	White Rock, Elko County, Nev.	The Dalles, Oregon.
Warm Springs	Oregon.....	James O. Luckey	Warm Springs, Crook County, Oregon	North Yakima, Wash.
Yakima	Washington.....	Walter L. Stabler	Fort Simcoe, Yakima County, Wash.	Springfield, S. Dak.
Yankton	South Dakota.....	S. T. Leavy	Greenwood, S. Dak.	
Albuquerque	New Mexico.....	W. B. Creager	Albuquerque, N. Mex.	Albuquerque, N. Mex.
Carlisle	Pennsylvania.....	R. H. Pratt, capt., U. S. A.	Carlisle, Pa.	Carlisle, Pa.
Carlson	Nevada.....	G. W. Scott	Carlson, Nev.	Carlson, Nev.
Chilocco	Indian Territory	John Y. Williams	Chilocco, Ind. T., via Arkansas City, Kans.	Chilocco, Ind. T., via Arkansas City, Kans.
Fort Hall	Idaho.....	D. W. Eaves	Blackfoot, Bingham County, Idaho.	Pocatello, Idaho.
Fort Lapwai	Idaho.....	George E. Gerowe	Lewiston, Idaho	Lewiston, Idaho.
Fort Stevenson	North Dakota.....	Mary O'Neil	Fort Stevenson, Stevens County, N. Dak.	Bismarck, N. Dak.
Fort Yuma	California.....	W. B. Backus	Yuma City, Ariz.	Yuma City, Ariz.
Genoa	Nebraska.....	George Wheeler	Genoa, Nebr.	Genoa, Nebr.
Grand Junction	Colorado.....	Jesse E. Baker	Grand Junction, Colo.	Grand Junction, Colo.
Kean's Canon	Arizona.....	C. F. Meserve.	Kean's Canon, Apache County, Ariz.	Manuelito, N. Mex.
Lawrence (Haskell Institute)	Kansas.....	G. M. Irwin.	Lawrence, Kans.	Lawrence, Kans.
Pierre	South Dakota.....		Pierre, S. Dak.	Pierre, S. Dak.
Salem	Oregon.....		Chenawaw, Marion County, Oregon	Salem, Oregon, via Cornelius.

Members of the Board of Indian Commissioners, with their post-office addresses.

Clinton B. Fisk, chairman, 96 Broadway, New York City.	John Charlton, Viola, Rockland County, N. Y.
E. Whittlesey, secretary, 1429 New York ave., Washington, D. C.	William H. Morgan, Nashville, Tenn.
Albert K. Smiley, New Palz, N. Y.	Wm. H. Lyon, 170 N. Y. ave., Brooklyn, New York.
Wm. McMichael, 15 Broad street, New York City.	William H. Waldby, Adrian, Mich.
Merrill E. Gates, New Brunswick, N. J.	William D. Walker, Fargo, N. Dak.

Secretaries of missionary societies in charge of Indian schools.

Baptist Home Missionary Society, Rev. H. L. Morehouse, D. D., Temple Court,
Beekman street, N. Y.

South Baptist Missionary Society, Rev. I. T. Tichenor, D. D., Atlanta, Ga.

Catholic (Roman) Bureau of Indian Missions, Rev. Joseph A. Stephan, 1315 F
street, Washington, D. C.

Congregational American Missionary Association, Rev. M. E. Strieby, D. D., 56
Reade street, New York.

Episcopal Church Missions, Rev. W. G. Langford, D. D., Bible House, New York.

Friends Yearly Meeting, Levi K. Brown, Goshen, Lancaster County, Pa.

Friends Orthodox, Dr. James E. Rhoads, Bryn Mawr, Pa.

Mennonite Missions, Rev. A. B. Shelly, Milford Square, Pa.

Methodist Episcopal Missionary Society, Rev. C. C. McCabe, 150 Fifth avenue, New
York.

Methodist Episcopal (Southern) Rev. I. G. John, D. D., Nashville, Tenn.

Moravian Missions, Rev. Robert de Schweinitz, D. D., Bethlehem, Pa.

Presbyterian Foreign Missionary Society, Rev. F. F. Ellinwood, D. D., 53 Fifth
avenue, New York.

Presbyterian Home Mission Board, Rev. Henry Kendall, D. D., 53 Fifth avenue,
New York,

Presbyterian (Southern) Foreign Mission Board, Rev. D. C. Rankin, D. D., Nash-
ville, Tenn.

Presbyterian (Southern) Home Mission Board, Rev. J. N. Craig, D. D., Atlanta,
Ga.

Unitarian Association, Rev. Francis Tiffany, 25 Beacon street, Boston, Mass.

I N D E X .

	Page.
Abbott, Lyman, speeches of	59, 85, 128
Agencies, visits to	7
Alaska Indians	120
Allotments and patents	9
American Missionary Association	27
Armstrong, S. C., remarks of	73, 153
Baptist Home Mission Board	27
Board of Indian Commissioners, report of	3
Boyd, O. E., address of	134
Buckley, J. M., speech of	80
Charlton, John, speech of	142
Coolidge, Sherman, speech of	112
Davis, J. W., report and remarks by	87, 93, 126
Dawes, H. L., speeches of	146, 155
Dolph, Joseph N., address of	156
Eaton, John, speeches of	76, 88
Education of Indians, papers and discussion	62, 73, 162
Ellinwood, F. F., paper on New York Indians	96
Episcopal Mission Board	50
Fisk, Clinton B., speeches of	55, 132
Fletcher, Alice C., letter and address	60, 148
Foster, Addison P., report of	28
Friends, Baltimore Yearly Meeting	31
Friends, Orthodox Society	33
Gates, Merrill E., speech of	146
Gilbert, Simeon, remarks by	88, 128
Hare, William H., report of	53
Hayes, Rutherford B., remarks of	79
Hamilton, Anna C., a teacher's experience	114
Herrick, Samuel E., address of	128
Heth, Henry, address of	139
Hiles, O. J., address of	98
Houghton, H. O., paper and remarks by	58, 120
Howard, O. O., speeches of	75, 83, 111
Hubbell, William S., remarks of	100
Indian and his property	104
Indian speeches	112
Indian Territory, condition and needs	122
Jackson, Sheldon, speech of	136
Kendall, Henry J., speech of	112
Kingman, Harry, speech of	160
Leonard, A. B., remarks of	135, 138
Legislation, Indian	56
Lyman, Henry H., speech of	112
Lyon, William H., speech of	110
Meetings of Board	3
Mennonite Mission Board	35
Methodist Mission Board	37
Methodist Mission Board (South)	42
Miles, Laban J., address of	142
Mohonk Lake Conference	55
Morgan, Thomas J., papers and addresses	62, 91, 140, 162
Morehouse, H. L., speech of	137

	Page.
Moody, G. C., address of	158
New York Indians	96
Oneida Indians	78
Painter, C. C., papers by	100, 104
Patty, Lieutenant, speech of	161
Patton, William W., remarks of	126
Platform	118
Pratt, R. H., speeches of	82, 127
Presbyterian Foreign Mission Board	45
Presbyterian Foreign Mission Board (South)	49
Quinton, Amelia S., address of	115, 143
Recommendations	9
Religious societies, reports of	26
Resolutions adopted	154
Rhoads, James E., report by	35
Robertson, Alice C., speeches of	90, 122, 134
Schools and teachers	61
Schweinitz, Robert de, address of	141
Shelton, C. W., address of	79
Smiley, Albert K	11
Stockbridge Indians	15, 100
Strieby, M. E., speeches of	87, 133
Strong, William, speeches of	78, 107, 144
Taylor, James M., resolutions by	127
Unitarian Association	53
Waldby, William H., reports of	11, 14
Walker, Francis A., letter of	75
Walker, William D., report of	51
Ward, William Hayes, speech of	90
Wayland, Francis, speech of	110
Wayland, H. L., speech of	111
Washington Conference	132
Welsh, Herbert, speech of	83
Whipple, H. B., address of	29
Whittlesey, E., report and speeches of	14, 56, 126
Women's National Indian Association	115
Wood, James, speech of	106
Wood, Frank, speech of	109

